

The Christian Observer.

No. 250.]

OCTOBER, 1822.

[No. 10. Vol. XXII.]

Religious Communications.

To the Editor of the Christian Observer.

It is with much pleasure that I have observed the friendly tone of writers in your miscellany towards their fellow Christians in the United States of America; as, for example, in the late Review of Bishop Dehon's sermons, and in the observations of your excellent tourist, who has communicated so much useful and authentic information on various points interesting to the religious public on both sides of the Atlantic. With a view to strengthen this aspect of regard among Christians in the two countries, and especially among the members of the Episcopal church, I send for your insertion the following memoranda of the late Mrs. Sarah Hoffman of New-York; a lady whose exemplary piety and benevolence rendered her a bright ornament to society; and whose name possibly is not unknown to some of your readers in Great Britain, as well as America, particularly in connexion with that of her excellent friend, the late Mrs. Isabella Graham, whose memoirs have been printed in both countries. Mrs. Graham, though herself a Presbyterian by education and conviction, lived in habits of endeared intercourse with her episcopalian friend, and with her contrived and executed those schemes of Christian benevolence which rendered both of them a public blessing to the community in which they resided. Mrs. Hoffman is mentioned as follows in the life of Mrs. Graham. The latter part of the passage has been fully verified.

"It was often Mrs. Graham's custom to leave home after break-

fast, taking with her a few rolls of bread, and return in the evening about eight o'clock. Her only dinner on such days was her bread, and perhaps some soup at the Soup-house, established by the Humane Society for the poor, over which one of her widows had been, at her recommendation, appointed. She and her venerable companion, Mrs. Sarah Hoffman, second directress of the Widows' Society, travelled many a day and many a step together in the walks of charity. Mrs. Graham was a Presbyterian, Mrs. Hoffman an Episcopalian. Those barriers, of which such an unhappy use has been made by sectarians to separate the children of God, fell down between these two friends at the cry of affliction, and were consumed on the altar of Christian love. Arm in arm, and heart to heart, they visited the abodes of distress, dispensing temporal aid from the purse of charity, and spiritual comfort from the word of life. One [Mrs. Graham] has already entered into rest; the other must shortly follow. Amidst many comforts, and many afflictions, the life of Mrs. Hoffman has been a life of faith and resignation: her end will be peace; and then she will join her beloved and attached friend, in singing the praises of that Divine Redeemer whose footsteps on earth they humbly endeavoured in his strength to follow."

The writer of the following memoir has only to add, that he has availed himself of the general outline of Mrs. Hoffman's life appended to her funeral sermon by the Rev. John Stanford, A. M. of New York, the indefatigable chaplain of

the "Society for the Support of the Gospel among the Poor" in that city.

L.

**BRIEF MEMOIR OF MRS. SARAH
HOFFMAN OF NEW-YORK.**

One of the peculiar excellencies of religious biography is, that while it preserves the memory of the just, it insinuates itself, by a sort of irresistible impulse, into the breast of a pious reader; and, while it inspires him with admiration of the goodness and grace of God in the characters which it exhibits, it produces an anxious solicitude to copy after their example. This species of writing, therefore, is calculated to effect valuable impressions upon the heart, to be followed up in the future practice. To promote so valuable an object, the following sketch of the virtues and active life of Mrs. Hoffman is presented to the public; and although the incidents are not numerous, yet they so strongly exhibit the charms of piety and benevolence, that they present an admirable example for imitation, especially by every female.

Mrs. Sarah Hoffman was the daughter of David Ogden, Esq. one of the Judges of the Supreme Court of the then Province of New-Jersey; and also a Member of his Majesty's Council. Her mother's name was Gertrude Gouverneur. Mrs. Hoffman was born at Newark, New-Jersey, Sept. 8, 1742, and was married to Mr. Nicholas Hoffman, Nov. 14, 1762, by whom she had four children, two of whom, with twenty-four grandchildren, and nine great grandchildren, survive her. It is not known when Mrs. Hoffman first received her religious impressions. It is however certain, that in the more early part of her life, she passed through many scenes of disappointment and affliction; and that, under all these, she enjoyed such religious support and consolations as made her Christian character shine with great brilliancy. Nor were these afflictions without a benign influence on her

latter days; for while they taught her the evils to which humanity is subject, she learned the art of feeling for another's woe; and of stretching forth the hand of kindness to relieve it.

The numerous domestic duties of Mrs. Hoffman, rendered more urgent by the protracted illness of her husband and her daughter-in-law, confined her charities to private objects till the death of those beloved relatives, when she was enabled to express the benevolent feelings of her heart on a larger scale. Shortly after the establishment of "the Society for the Relief of poor Widows with small Children," she became an active member of it, and was chosen Second Directress, and she continued to fill this worthy station till the year 1806. Her name stands enrolled, with others, in the charter granted by the Legislature in favour of the institution. It was a happy trait in the constitution of this Society, that objects of distress are relieved by it without regard either to colour, or national distinction, or religious persuasion. This Society was not only the first of the kind established in America, but is stated to have been the first in the world. Information of its establishment soon reached England, and produced in some ladies of distinction a desire to form a similar institution in London, which was effected under the patronage of the Duchess of York. The dreadful ravages made in New-York by the yellow fever in the year 1798, which arrested the hand of industry, interrupted the course of trade, and swept away more than two thousand persons, leaving many a destitute widow weeping over her helpless infants, called urgently for the humane exertions of this Society; and in consequence, the several ladies connected with it formed themselves into little bands, purposely to explore the habitations of distress, which opened an extensive, though melancholy field, for Mrs. Hoffman

to evince the sympathy and benevolence of her heart. Mrs. Isabella Graham was her chief companion. The temper, condescension, and perseverance of these humane ladies, furnished an edifying comment on the Apostle's admirable description of active charity, 1 Cor. xiii. 4—7. An aged lady, of a different religious profession to either of them, who accompanied them in their benevolent walks for two successive winters, states, that they would meet at 10 o'clock in the morning, and continue their visits till the dusk of the evening, in search after objects of compassion. They were to be seen in garrets, cellars, and other places of obscurity, forgetful of their own comfortable homes, and, by a condescending address, making themselves familiar with the distressed, instructing the ignorant, leaving religious tracts behind them, and, by every possible mark of sympathy and attention, convincing the objects of their bounty that they were the servants of a compassionate Saviour. The Widows' Society still exists, and perseveres in its humane and generous efforts. During the winter of 1820 it fostered 254 widows, with 687 small children, under ten years of age.

The Orphan Asylum of New-York took its rise from the Widows' Society. Several of the Managers of that Society, particularly Mrs. Hoffman and Mrs. Graham, in the course of their benevolent visits, found indigent helpless children, whom death had deprived both of father and mother. For succouring these unfortunate infants, the Widows' Society, according to its constitution and charter, could make no provision; and the necessity of attempting something in the shape of an Orphan Asylum, was first suggested to the benevolent mind of Mrs. Hoffman, by visiting a family of five orphans, immediately after the decease of their mother by the yellow fever, in 1805. These children, of whom

the youngest was only a few months old, were boarded at the expense of Mrs. Hoffman, until an Asylum could be provided. Upon this subject, she frequently conversed with Mrs. Graham and others, who also had children of their widows in similar circumstances. After much anxious deliberation and prayer, Mrs. Hoffman and her friends determined to risk the enterprise; and an institution was accordingly formed for the object in May, 1808. The door of this Asylum was open to receive all destitute orphans, without restriction to any religious denomination or distinction of nations. During the first six months, *twelve* orphan children were received by the Society. Till this institution was formed, the real value of Mrs. Hoffman's benevolent and Christian character was comparatively unknown. Her acuteness and the solidity of her judgment in forming her plans, her mild and amiable manners, and her unwearied perseverance amidst every discouragement, contributed a large share towards its subsequent prosperity. In January, 1807, she laid before the Board, the plan of a constitution for the Society, which, after a due examination of all its parts, was unanimously adopted, and published. Soon after, a petition was presented to the Legislature of the State, praying for a charter of incorporation; which was readily granted. The hired house, occupied as a dwelling for the orphan family, being too small, a building was erected sufficiently commodious for the accommodation of more than one hundred children. The corner stone was laid by the ladies of the Board, on the 7th of July, 1807. As the funds of the Society were expended in purchasing the materials only, the master builders paid the workmen, without rendering their account until the building was roofed. Several ministers and churches favoured the Society by collecting for its aid. The Legislature made a donation of 5000

dollars to it, besides a grant of 500 dollars annually, which the institution still enjoys. The building was gradually completed, and a succession of orphans have been received. The faith and pious zeal of its Managers have indeed frequently been tried to the last extremity; but, in ways least expected, or not expected at all, the merciful hand of God has produced the necessary supplies. Once, for example, at a time when the funds of the Society were almost expended, and money immediately demanded, a young gentleman, who had just received a share of a paternal estate, sent to the treasurer the sum of five hundred dollars. It may gratify the reader to be informed, that the Asylum is now entirely freed from debt, and that there is gradually forming a fund for its future support, by means of legacies. The annual expenditure for the household amounts nearly to 5000 dollars, exclusively of repairs to the building. Since the establishment of the Society, in May, 1806, there have been received 440 orphan children; 243 of whom have been placed with respectable employers; the others are still resident or under probation, with the exception of 15 who have died. It was a cause of sublime pleasure to Mrs. Hoffman, that while the providence of God thus mercifully protected and supported this orphan family, several of the children, both male and female, who are now arrived at the age of maturity, have exhibited their sense of his mercy, by maintaining a truly Christian character.

In the year 1817, Mrs. Hoffman, bent beneath the infirmities of age, and afflicted by a severe rheumatic affection, was compelled to retire from these scenes of active exertion, and to spend her remaining days in devotional exercises, awaiting the pleasure of her Lord to call her to the blissful regions of immortality. Let us follow her to the chamber of retirement; where it was her

high privilege to cultivate communion with God, by meditation and prayer. Such was the estimation in which the Orphan Society held her virtues and past services, that they would not permit her to resign the office of First Directress to the Asylum. When favoured with a mitigation of her pain, the Board of Direction met in her room; where her counsels were listened to with the highest veneration. Her own clergy of the Episcopal Church made her frequent visits, which she received with great delight and affection; she also took much pleasure in conversing with pious persons of all denominations who visited her chamber. Until her right hand was literally clenched by the violence of her rheumatic complaint, she would indulge herself in epistolary correspondence with her friends: and as such familiar letters usually express the feelings of the heart, and strongly mark the character of the writer, I shall take the liberty of presenting the reader with one of them, without much selection, by way of specimen.

To Mrs. S.

“My beloved Friend—

“While you are comfortable and happy in the pleasant habitation of your friends, I trust it will add a mite to your stock of pleasure, to receive assurances of the mending health and strength of an old pilgrim by the way-side, whom you left a suffering prisoner in a sick room. From the many and lively expressions of your regard which I have experienced for years past, I am fully confirmed, that while absent, you still remember me with a heart of anxious inquiry, desiring to know of my comfort and well-being. Considering this, I wish to anticipate your good friendship, and rallying all my strength, I send you this little page with my own hand, assuring you that I am somewhat better than when we were last together; and I think the trial I have made of cotton applied frequently to my limbs, has proved

greatly beneficial, both in mitigating my sharp pains, and increasing my strength. For all this may we praise Him together, who is the God of all comfort! But my most peaceful experience is, that—as run the promises to Israel—‘In the latter day he will lengthen out her cords, and increase her dominion, and at even-tide it shall be light.’ Even so, as He increases the cords of my life, he seems to enlarge my place: and though I am hedged in the body by pains and trouble, yet these seem to set the spirit at liberty. I cannot but dwell with delight on the words of our Divine Master, which are so expressly applicable—‘If the Son make you free, ye shall be free indeed.’ As to the increasing brightness of my sun, I trust I may say it seems shining towards the perfect day, as I live to behold more and more the light of the knowledge of God in the face of Jesus Christ: he indeed is light, and in him is no darkness at all. But I am forgetting my crippled hands, and fear you will not be able to read what I have already written.—I suppose you have heard of Mrs. Williams’ leaving 500 dollars to our little orphans. I say from her; but we may look higher—from above, and add, ‘He openeth his hand, and filleth all things plenteously.’ I have been much gratified by a friendly visit from our beloved Mrs. H. Our dear friend Miss O.’s health is very infirm: she has had pressing invitations from the bishop and Mrs. B. to pass the winter with them: change of air may have the desired effect, and she may return a blessing to her friends, as she has been to our little orphan flock. Mrs. J. O. H.’s health continues very weak and infirm: the event must be left to him who only knows what is best for us. I feel a very particular pleasure in telling you of the good health of all the numerous family. Mrs. H. appears to enjoy perfect health; her kind and unremitted attentions have doubly endeared

her to my heart, and are numbered among the other many blessings which God has given me through a long, and, I may with truth say, a painful confinement. Kiss our dear little R. for me: remember me with sincere love of Christian fellowship and good wishes to Mrs. A. and every branch of her family. And now, my dear friend, may I be kept steadfast in the true faith; and may the promises of God be my hope, his providence my guard, and his grace my strength, till in his own good time I may be received, through the merits and all-sufficient atonement of a blessed Redeemer, to a happy eternity! Receive my warmest thanks for your past favours, and my prayers for your peace and comfort through life: and believe me,

“Your unalterable friend,” &c.

Thus did this excellent woman pass away three long years in her chamber, exercising faith, hope, and patience, until the appointed time of her departure arrived, when she bade adieu to all that is mortal, and, like a faithful servant, entered into the joy of her Lord. That spirit of Christian benevolence which, for many years, Mrs. Hoffman had so warmly cherished towards the poor and needy, did not decline with her age. To the last she would make earnest inquiries respecting the general state of the public institutions; adding, “My time and ability to visit the Asylum are expired, and all that I can now do for them is, to present them in my prayers to the orphan’s God and Father. It is however a delight to me still to hear that they do well, and that the Lord blesses them.”

Mr. Stanford gives the following particulars of her last days:—“July 6th, 1821, I made Mrs. Hoffman a visit. She was confined altogether to her bed, and endured severe pain. With much feeling she adverted to the fifth chapter of Romans—‘We glory in tribulation also; knowing that tribulation worketh patience, and patience experience, and experience hope.’

'I want,' said she, 'to have more of this experience in my heart; and I wish you to pray that my patience may increase, so that I may cheerfully wait till it pleases my God and Father to receive me to his heavenly presence above.' In reply, I spoke to her of the conflict between nature and grace; the opposition between the flesh and the renewed spirit of the Christian; and remarked that it arises from 'the love of God shed abroad in the heart by the Holy Ghost given unto us;' and that it was her duty to plead with her heavenly Father, to grant her more abundance of his Spirit, having this encouraging promise—'He giveth his Holy Spirit to them that ask him.' She replied, 'This is true: I want more of the influence of this blessed Spirit; I cannot pray without it; and he is my Comforter.' As she had often expressed to me her anxiety for more patience under the pressure of her pains, I continued my address by explaining to her, that the kind of patience which proceeds from past experience of God's love, is very different from that which arises from the mere consideration that our distresses are not so great as they might have been; or so great as many others endure. Jesus said unto his disciples, 'In your patience possess ye your souls.' This virtue comes from God, who is the God of all patience; not only that he has patience under our sinful murmurings and sins, but that he gives us patience under all our afflictions; so that in some degree we can say, Father, not my will, but thine be done. Christ himself is our great example for the exercise of this patience under all our sufferings. He was led as a lamb to the slaughter; and as a sheep is dumb before her shearers, so opened he not his mouth. 'Yes,' said she, 'this is true patience; when I meditate on the sufferings of the Saviour for my sins, why should I complain? Yet I must tell you, that I need more patience, that I may not be

permitted to repine, but hold out to the last. And now I wish you to kneel down by my bed, and pray that God may be with me, and grant me more of this blessed experience, and more patience.'

"On my next visit, Mrs. Hoffman appeared to be more rapidly hastening towards her final close. Although she frequently expressed to me the ground of her hope for future felicity, on this visit, I felt a solicitude to receive from her dying lips, whatever might be interesting upon so important a subject; for it is death that tries human souls, and a dying testimony, connected with a holy life, is always highly valuable to survivors. I therefore again proposed the question, and received for answer: 'My soul is fixed alone upon the infinite merit of Jesus, my blessed Redeemer. It is on his blood and righteousness I rest for the pardon of my sins, and the acceptance of my person, with my God and Father. And it is his promise, that he will never leave me nor forsake me, which encourages me that I shall be kept steadfast unto the end. I cannot say that I am always comfortable, or that I am free from temptation; but my whole desire and prayer to the Lord is for his grace and consolation.' Before I retired, she said, 'When you offer your supplications for me, I wish you always to conclude by repeating the Lord's prayer, for that has always been delightful to me.'"

During the last few days of this pious lady's illness, she was continually uttering expressions of gratitude, not only to her God and Saviour, but to her children and friends who surrounded her. She could receive nothing to refresh her, but a little iced water; yet, not a drop passed her lips, without her acknowledging her thankfulness. As she approached nearer to the last scene, every doubt and fear vanished; and she happily reposed herself in the bosom of her Lord. She was never heard to allude to

any of her good deeds, but constantly attributed all her mercies in life to the grace and goodness of her heavenly Father, resting her soul on the all-sufficiency of Christ her Saviour, and thus waiting the messenger death to call her to the scenes of immortality.

Saturday morning, July 30, her articulation had become almost unintelligible; but still, in broken accents, she endeavoured to glorify her God while breath remained. Looking at Mrs. B. the daughter of her still dear Mrs. Graham, she said, "My colleague has gone before; I am following fast." Then, after a short pause, she resumed her speech; "Tell them," meaning the Board of the Orphan Asylum; "tell them all, there is a crown of glory in reserve for me." These were nearly her last words, except now and then an endearing expression to her children and grandchildren. An oppressive slumber seized her spirits; and about nine o'clock in the evening, she gently fell asleep in Jesus, without a struggle or a sigh, aged 79 years. Thus she received an answer to her constant prayers, that when she should pass through the valley of the shadow of death, she might fear no evil; and certain it was, that her Shepherd and Redeemer was evidently with her; and his rod and staff supported and comforted her spirit while passing away to the mansions of eternal blessedness and glory.

The mortal remains of this mother in Israel were deposited in the burial yard of Trinity Church. The corpse was followed by many of her relations and surviving friends in carriages, and by a walking procession of one hundred of the Orphan Children, who had been the objects of her affectionate care, and a long train of respectable citizens, anxious to give their last testimony to her worth. The full burial service of the church was performed by the Right Reverend Bishop Hobart.

Such was the late Mrs Hoffman; an humble, active, spiritually-minded

Christian, whose example deserves perhaps the better to be exhibited for the very reason that her life was not, like that of her friend Mrs. Graham, a scene of great vicissitude and incident, but the everyday sphere in which thousands of her sex are privileged to move, and in which they may greatly benefit themselves and the world, and glorify their Father which is in heaven, by transcribing in their conduct her exalted but simple and *imitable* virtues. I will not trespass on the patience of your readers, by summing up the various features of her character; but I cannot refrain from remarking for a moment on her candid and conciliating spirit; her unwearied attention to the wants and comforts of the poor and afflicted, without distinction of sect or nation; and her unreserved renunciation of a worldly temper and conduct.

The first of these has been strongly evinced in the course of the above narrative, and is also strikingly displayed by the high esteem in which she was held by Christians of various denominations, at the same time that she stood firm to her principles, and was looked up to with veneration by the members of her own church. Episcopacy in the United States of America is what Episcopacy was in the early church before the days of Constantine. Not being the religion of the state, it has to look for its public acceptance only from its intrinsic character and the scriptural lives of its supporters, and such a life as that of Mrs. Hoffman was eminently calculated to promote its interests. Two prevailing faults often charged upon Episcopalians have been, formality among themselves, and bigotry towards the members of other persuasions.*

* It is not intended in this observation to convey any thing like a general censure. The Sermons of Bishop Dehon, for example, may suffice to show, that spiritual-mindedness is not unknown among American Episcopalians; and

From both these faults Mrs. Hoffman was remarkably free. She had drunk deeply into the excellent spirit inculcated in the following passage from an address of the bishop of the diocese of Virginia (Dr. Richard Channing Moore) to his clergy, at the convention at Winchester, in 1818.

"Brethren," said he, "we have much to encourage us in the prosecution of the important object in which we are jointly engaged. Many of the laity of this diocese discover an ardour in the cause of religion and the church, which is calculated to inspire the minds of the clergy with the greatest energy and hope. While we perceive in them an animation so laudable, the clergy cannot despair of success. United in love, we will advance in a solid column, fighting under the banner of the Lord Jesus Christ. The powers of sin and darkness, I trust, will be vanquished, the glory of God be promoted, our dilapidated churches be rebuilt, and Zion rear her drooping head. To promote the cause of genuine religion is our only object; and, as that object is legitimate, it must succeed. We know of no enemies but the enemies of our exalted Redeemer: we stretch forth the right hand of fellowship to all who in sincerity call upon the Lord Jesus Christ; we expect to meet in heaven with all who are true Christians, whatever their

it has even been made a charge against them, that in many instances they are not sufficiently strict in keeping up the barrier between their own members and other churches. The venerable and amiable Bishop of New-York, the late Dr. Benjamin Moore, was never once absent from Mrs. Graham's school examinations; and it is by no means unusual for Episcopal clergymen, and even for Bishops, in their Episcopal tours, to preach in the Methodist, Presbyterian, and other churches. The chief contest of the Episcopalian body in the United States of America, much to its honour, has been with Socinianism, against which it has made a firm and successful stand.

denomination; and while we labour in our department, we wish prosperity to all the friends of the Saviour. Yes, brethren, in heaven distinctions will be done away; we shall then be embodied under one name, 'the spirits of the just made perfect;' and in joyful union we shall unite with them and angels, in singing unto Him who loved us, and washed us from our sins in his own blood, unto Jesus, our exalted, our gracious Saviour, be all honour and glory ascribed, for ever and ever. Amen."

Mrs. Hoffman's unwearied attention to the wants and comforts of the poor and afflicted, without distinction of sect or nation, is also abundantly proved by the preceding narrative. She lived for others; she went about, in imitation of her Divine Master, doing good; and she did it "without partiality and without hypocrisy." In her favourite Orphan Asylum, no limitation was laid down, except that the objects of the Society's bounty should be orphans in a state of want, and the offspring of married parents—a restriction which the interests of religion, morality, and the public welfare, rendered indispensable. She felt it no degradation, indeed she accounted it her honour and privilege, almost to live, for their temporal and spiritual welfare, among the indigent, the unfortunate, and the degraded. She seemed to have imbibed the spirit of the excellent Bishop Dehon, of whom the writer of his funeral sermon remarks; "If in his visits he made any distinction, it was in favour of families in humble life. He was a most patient instructor of the illiterate Africans. He had them at his house frequently, while they were preparing for baptism, and his success in this office, so entirely new to him, was truly surprising."* Or

* See the funeral sermon for Bishop Dehon, by the Rev. Christ. Gadsden, Rector of St. Philip's Church, Charleston, South Carolina. A copy of this very interesting discourse was sent over

rather she had imbibed much of the spirit of Him who was her great example; who frequented the society of publicans and sinners, of the outcast and the dejected, of the sick and miserable, to heal their bodies and save their souls; to bring them to repentance for their sins,

to faith in their Saviour, and to newness and obedience of life.

Of her renunciation of the world, I will only remark, that she carefully avoided, not merely all disreputable practices; but whatever had a tendency to deteriorate her tenderness of conscience, and to draw her from her duties and

to England, to the venerable Secretary of the Society for promoting Christian Knowledge, in reply to his inquiries respecting Bishop Dehon, and has been appended by him to the second volume of the Bishop's Sermons. Many of the Episcopal Clergy of the United States have diligently exerted themselves for the instruction of slaves. The following passage, on the *duty* of so doing, is copied from a sermon preached at the opening of the Virginia Convention of 1818, by the Rev. W. Meade. It was printed at the particular desire of the members of the Convention.

"There are differences of colour, and disparity of station among men, but the value of the soul is the same in all,—for in the duration of eternity there are no degrees. Should we not, therefore, in all our domestic intercourses, impress this duty, and regard all the immortal souls in each family as united in the sight of God, and equally the objects of our care. Think not, my brethren, that I speak this in the spirit and with the air of a censor, but rather, as God knows, in the spirit of self-condemnation, for having done so much less in this way than I might and ought, and less perhaps than some of you may have supposed. If there be any who object to this recommendation, and apprehend evil from the observance of it, to such we would answer—This spiritual intercourse between their owner and these unfortunate beings is not likely to produce insubordination—is not that familiarity which breeds contempt. It, on the contrary, promotes order and every virtue, by promoting the fear and love of God. Does the Almighty lessen his authority among men by entering into their hearts and freely conversing with them? Did the Saviour become little and contemptible in the eyes of his disciples by those Divine instructions which he daily communicated to them? Does the minister sink in the esteem of his parishioners by embracing all reasonable opportunities of conveying religious instruc-

tion to their minds? Do Christians become lawless, insolent, and rebellious, by hearing those Divine lessons of love, faith, humility, and contentment, which the word of God continually enjoins? These questions find an answer in the breast of every pious and rational person; and that answer is a sufficient refutation of the idea that our slaves can be in any manner injured by religious instruction. In the performance of this duty, masters and mistresses, and ministers of religion, will find much assistance from calling in the aid of those institutions already mentioned; namely, Bible Societies, Tract Societies, and Sunday-schools. These should be employed in their behalf,—and made to bless and enlighten, not only the cottages of the poor, but the cabins of the slave; should make each plantation a little village, with its school-house and its temple, its pupils and worshippers, its teachers and domestic priests. But even here, in this dark vale of sorrow, we have some cause for rejoicing. The spiritual as well as temporal condition of this class of our fellow creatures is considerably ameliorated. The light of the Sun of Righteousness shines benignly in many of the once darkened souls of the sable sons of Africa; a communion of soul often takes place between the master and his slave; and they both look forward with joy to the time when soul shall meet soul in the still freer, sweeter, intercourse of heaven. Be it our effort to promote this blessed work to the utmost of our power, beloved brethren, or we shall be greatly deficient in our duty. Nor, while attending to this duty of preparing their souls for heaven, should we be unmindful of their condition on earth; but if there be a land of promise to them, if there be another Canaan, flowing with peace and plenty, let us kindly hasten their departure; otherwise God may, with an out-stretched arm, appear to lead them away, and afflict us with worse than Egyptian plagues."

from God. Her inclination, and her habitual spiritual-mindedness, even more than her assiduous attention to her active labours of love, prevented her falling into the snares of temptation, or "indulging in those worldly pleasures, which may tend to withdraw the affections from spiritual things."*

* See the proceedings of the late General Episcopal Convention at New-York. Some European readers may perhaps need to be informed, that the American Episcopal Church is regulated by annual or biennial conventions of each diocese, and the triennial convention of all the several dioceses. On both these occasions, lay as well as clerical delegates are present. At the diocesan convention the bishop presides; and at the general convention the bishops form an upper house, in which the senior bishop presides, and the lay and clerical delegates a lower house. The resolutions or canons passed at the general convention, bind the whole of the United States Protestant Episcopal Church; those of a diocesan convention the diocese in which they are made. The passage alluded to in the text is from the minutes of a late general convention in New-York, when the "House of Bishops" passed a solemn resolution, or canon, impressing upon the clergy the duty of earnestly warning the people of their cures against "indulging in those worldly pleasures which may tend to withdraw the affections from spiritual things." Corresponding resolutions have from time to time been adopted in individual dioceses. At the general convention of the Protestant Episcopal Church of Virginia, in 1818, a resolution, on the subject of conformity to worldly customs and amusements, was brought forward, which some individuals thought too strong; and it was accordingly proposed, that the more general resolution of the House of Bishops should be substituted in its place. This proposal being negatived, an attempt was further made to substitute another amendment of a very singular nature, declaring, that "whereas differences of opinion have at all times existed in Christian communities, as to the criminal tendency of certain customs or amusements, springing from affections of the heart, which, innocent in themselves, lose that character

And after all the reasonings of Christian or unchristian casuists,

through excessive indulgence," &c. &c. The amendment proceeded to assert the impropriety of the Convention's giving its opinion on such topics; and much more of "denouncing and repelling, by its canons, from the bosom of the church, those who, to its regret, may sometimes appear to countenance those dangerous scenes of pleasure" which were the subject of discussion; particularly "gaming," "the fascinating amusement of the stage," and "dancing, a natural exercise among all nations, blended sometimes, as its sister art music has often been, in their religious ceremonies, and capable of being always innocently and usefully conducted, as none will question but those whose entire inexperience of the world has left them in ignorance of its effects on the heart and manners." This singular amendment being negatived, the original motion passed, *all* the clergy voting for it, and seventeen out of twenty-six of the lay members. The resolution, thus strongly approved and carried, I transcribe for the sake of my fellow episcopalians, lay and clerical, on both sides of the Atlantic.

"Whereas differences of opinion prevail as to certain fashionable amusements; and it appears desirable to many, that the sense of the Convention should be expressed concerning them; the Convention does hereby declare its opinion, that gaming, attending on theatres, public balls, and horse-racing, should be relinquished by all communicants of this church, as having the bad effects of staining the purity of the Christian character, of giving offence to their pious brethren, and of endangering their own salvation, by their rushing voluntarily into those temptations against which they implore the protection of their Heavenly Father; and this Convention cherishes the hope, that this expression of its opinion will be sufficient to produce conformity of conduct, and unanimity of opinion, among all the members of our communion."

Connected with the details in this note, it may be useful to the reader to have before him the following recent estimate.

The number of clergymen of the Protestant Episcopal Church in the United States is 346, who are distributed as follows: Maine 2, New Hampshire 4, Massachusetts 16, Vermont 7, Rhode

respecting worldly amusements, it is by the state of the heart and affections, that the judgment will be mainly swayed on the subject. He who is of the world, will love the world and its pleasures, however strongly conscience may remonstrate against them; while he who, like Mrs. Hoffman, feels himself a pilgrim and stranger upon earth, and whose affections are set upon things above, will need no arguments but those of his own instinctive feelings, to keep him far from the verge of temptation and pollution.

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To the Editor of the Christian Observer.

MANY volumes of travels have been published, from which have been selected passages incidentally illustrative of the holy Scriptures. Biblical illustration was not indeed the professed object of the writers; but their observations on the places they visited, and the manners of their inhabitants, have, with great advantage to the cause of sacred literature, been applied for that purpose. Of late, many of those persons who have travelled in Egypt, the Holy Land, and other parts of the East, have made it their business, after the excellent example of our Maundrels, Chardins, and other old writers, to compare the sacred writings with existing circumstances; and the result has been, that not only a striking coincidence has been found between them, but they have diffused light upon each other. Several valuable publications of this kind have lately appeared, among which J. Lewis Burckhardt's "*Tra-*

vels in Syria and the Holy Land" hold a distinguished place. Burckhardt has obviated various geographical doubts, and settled many hitherto questionable points. In the latter part of his volume he has furnished some curious and important information on the customs and habits of the people with whom he associated. These I have carefully selected and applied to those passages of Scripture to which they appear to belong. If you judge that the insertion of them in your miscellany will be acceptable to your readers, they are much at your service, and may hereafter be followed by others of a similar nature. I do not offer them *all* as direct coincidences; but all, I think, more or less, throw light on scriptural language or usages, and some are perhaps as striking as any of the interesting illustrations from Morier, Burckhardt, Belzoni, &c. which have appeared in your pages.

S. B.

The famous cedars of Lebanon, as they now appear, are thus described by Mr. Burckhardt.

"I left my guide on the small plain, and proceeded to the right towards the cedars, which are visible from the top of the mountain, standing half an hour from the direct line of the route to Bshirrai, at the foot of the steep declivities of the higher division of the mountain. They stand on uneven ground, and form a small wood. Of the oldest and best looking trees I counted eleven or twelve; twenty-five very large ones; about fifty of middling size; and more than three hundred smaller and young ones. The oldest trees are distinguished by having the foliage and small branches at the top only, and by four, five, and even seven trunks, springing from one base: the branches and foliage of the others were lower; but I saw none whose leaves touched the ground, like those in Kew gardens. The trunks of the old trees are covered with the names of travel-

Island 6, Connecticut 45, New-York 35, New-Jersey 14, Pennsylvania 23, Delaware 3, Maryland 55, Virginia 28, North Carolina 9, South Carolina 26, Ohio 8, Georgia 3, Kentucky 4, Louisiana 1, Missouri 1, Florida 1. The number of congregations of this denomination of Christians is nearly 600. In some instances, one clergyman has to perform public worship at three or four different places.

lers and other persons who have visited them: I saw a date of the seventeenth century. The trunks of the oldest trees seem to be quite dead: the wood is of a gray tint." (Burckhardt's Travels, p. 19.) Compare Psal. xcii. 12; Ezek. xxxi. 3; 1 Kings v. 6; 2 Chron. ii. 8; Ezra iii. 7.

Many instances are recorded by our traveller of the free and generous hospitality so commonly practised in the East, and so often alluded to in Scripture. The following is an agreeable example. "The mountaineers, when upon a journey, never think of spending a para for their eating, drinking, or lodging. On arriving in the evening at a village, they alight at the house of some acquaintance, if they have any, which is generally the case, and say to the owner, 'I am your guest.' The host gives the traveller a supper, consisting of milk, bread, and borgul, and, if rich and liberal, feeds his mule or mare also. When the traveller has no acquaintance in the village, he alights at any house he pleases, ties up his beast, and smokes his pipe till he receives a welcome from the master of the house, who makes it a point of honour to receive him as a friend, and to give him a supper. In the morning he departs with a simple Good b'ye." (Ibid. p. 24.)—Again: "It is a point of honour with the host never to accept the smallest return from a guest. I only once ventured to give a few piastres to the child of a very poor family at Zahomet, by whom we had been most hospitably treated, and rode off without attending to the cries of the mother, who insisted upon my taking back the money." (p. 295.) Job (xxxi. 32) says, respecting his conduct, "The stranger did not lodge in the street; but I opened my doors to the traveller."

The Turks believe that all strangers, who inquire after inscriptions, are in search of treasure. "When questioned on this subject at Baalbec, I answered, The treasures of

this country are not beneath the earth: they come from God, and are on the surface of the earth. Work your fields, and sow them, and you will find the greatest treasure in an abundant harvest. 'By your life (a common oath,) truth comes from your lips,' was the reply." (Ibid. p. 40.) Agreeably to this mode of swearing, we find Joseph protesting, "*by the life of Pharaoh*," that his brethren should not depart without leaving Benjamin. (Gen. xlii. 15: see also 1 Sam. i. 26; and xvii. 55.) Protesting by a person's life is, however, a common mode of asseveration in most countries I believe; and no where more so than our own, at least in the first person. "All that a man hath will he give for his life;" and hence the expression, "Upon my life," has become a sort of colloquial oath.

The shrub which produces the balm of Mecca succeeds very well at Tabaria, (Tiberias,) and several people have it in their gardens. "It was described to me," says Mr. Burckhardt, "as a low shrub, with leaves resembling those of the vine, the fruit about three inches long, and in the form of a cucumber, changing from green to a yellow colour when ripe. It is gathered in June: oil is then poured over it, and in this state it is exposed to the sun, after which the juice forming the balm is expressed from it." (Ibid. p. 324.)—This is very possibly the *stacte* mentioned in Exodus xxx. 34.

The Jews observe a singular custom at Tabaria in praying. "While the rabbin recites the Psalms of David, or the prayers extracted from them, the congregation frequently imitate by their voice, or gestures, the meaning of some remarkable passages. For example, when the rabbin pronounces the words, Praise the Lord with the sound of the trumpet, they imitate the sound of the trumpet through their clenched fists: when a horrible tempest occurs, they puff and blow, to repre-

sent a storm: or should he mention the cries of the righteous in distress, they all set up a loud screaming: and it not unfrequently happens, that while some are still blowing the storm, others have already begun the cries of the righteous; thus forming a concert which it is difficult for any but a zealous Hebrew to hear with gravity." (*Ibid.* p. 327.) Such passages as *Psal.* cl. 3, xi. 6, xxxiv. 17, probably receive this vocal illustration.

"It is considered at Kereth an unpardonable meanness to sell butter, or to exchange it for any necessary or convenience of life; so that, as the property of the people consists chiefly in cattle, and every family possesses large flocks of goats and sheep, which produce great quantities of butter, they supply this article very liberally to their guests. Besides other modes of consuming butter in their cookery, the most common dish at breakfast or dinner is Fetyte, a sort of pudding made with sour milk and a large quantity of butter. There are families who thus consume, in the course of a year, upwards of ten quintals of butter. If a man is known to have sold or exchanged this article, his daughters or sisters remain unmarried; for no one would dare to connect himself with the family of a baya el samin, or seller of butter, the most insulting epithet that can be applied to a man of Kereth." (*Ibid.* p. 385.) See *Gen.* xviii. 8; *Judges* v. 25; *2 Sam.* xvii. 29; *Job* xx. 17; xxix. 6.

"I endeavoured to bind him by the most solemn oath used by the Bedouins: laying his hand upon the head of his little boy, and on the forefeet of his mare, he swore that he would for that sum (fifteen piastres) conduct me himself, or cause me to be conducted, to the Arabs, Howeytat, from whence I might hope to find a mode of proceeding in safety to Egypt." (*Ibid.* p. 398.)—This extract not only illustrates the scriptural custom of

laying the hand on the head of a child on solemn occasions, as when Jacob blessed the sons of Joseph; (*Gen.* xlviii. 14;) but, by showing the respect felt for the animal enjoined in the ceremony, softens the apparent harshness of such a passage as *Sol. Song* i. 9, on which the pious and judicious Mr. Scott observes, "The simile, as applied to a beautiful female, is not very apposite." Certainly not to a European reader; but the case is very different with an Oriental.

"The Sheikh of the Towara Bedouins, an old man, seeing escape impossible, sat down by the fire, when the leader of the Maazy came up, and cried out to him to throw down his turban, and his life should be spared. The generous Sheikh, rather than do what, according to Bedouin notions, would have stained his reputation ever after, exclaimed, I shall not uncover my head before my enemies; and was immediately killed with the thrust of a lance." (*Ibid.* p. 471.) See *Lev.* xiii. 45; *Ezek.* xxix. 18; *Amos* viii. 10.

"From Ayoun Mousa to the well of Howara we had travelled fifteen hours and a quarter. Referring to this distance, it appears probable that this is the desert of three days mentioned in the Scriptures to have been crossed by the Israelites immediately after their passing the Red Sea, and at the end of which they arrived at Marah. In moving with a whole nation, the march may well be supposed to have occupied three days: and the bitter well at Marah, which was sweetened by Moses, corresponds exactly with that of Howara. This is the usual route to Mount Sinai, and was probably that which the Israelites took on their escape from Egypt, provided it be admitted, that they crossed the sea near Suez, as Niebuhr, with good reason, conjectures. There is no other road of three days march in the way from Suez towards Sinai; nor is there any other well absolutely bitter on the whole of this coast, as

far as Ras Mohammed. The complaints of the bitterness of the water by the children of Israel, who had been accustomed to the sweet water of the Nile, are such as may daily be heard from the Egyptian servants and peasants who travel in Arabia. Accustomed from their youth to the excellent water of the Nile, there is nothing which they so much regret in countries distant from Egypt; nor is there any eastern people who feel so keenly the want of good water as the present natives of Egypt. With respect to the means employed by Moses to render the waters of the well sweet, I have frequently inquired among the Bedouins in different parts of Arabia, whether they possessed any means of effecting such a change by throwing wood into it, or by any other process: but I never could learn that such an art was known." (Ibid. p. 472.) See Exodus xv. 23—25.

"I found the same custom to prevail here, which I observed in my journey through the northern parts of Arabia Petraea. When meat is served up, it is the duty of one of the guests to demand a portion for the women, by calling out *Lahm el Ferash*, that is, The meat for the apartment of the women: and a part of it is either then set aside, or he is answered that this has been already done." (Ibid. p. 484.) See Esther i. 9.

"Before us lay a small bay, which we skirted: the sands on the shore every where bore the impression of the passage of serpents, crossing each other in many directions; and some of them appeared to be made by animals whose bodies could not be less than two inches in diameter. Ayd told me that serpents were very common in these parts; that the fishermen were much afraid of them, and extinguished their fires in the evening, before they went to sleep, because the light was known to attract them. As serpents are so numerous on this side, they are proba-

bly not deficient towards the head of the gulf on its opposite shore, where it appears that the Israelites passed, when they journeyed from Mount Hor, by the way of the Red Sea, to compass the land of Edom, and when the Lord sent fiery serpents among the people." (Ibid. p. 499.)—The Arabic translation of the Pentateuch, has "serpents of burning bites," instead of "fiery serpents." (Numb. xxi. 6.)

"Ayd still expressed his certainty that somebody had approached us last night, so much confidence did he place in the barking of his dog: he therefore advised me to hasten my way back, as some Arabs might see our footsteps in the sand, and pursue us in quest of a booty. On departing, Ayd, who was barefooted, and whose feet had become sore with walking, took from under the date bush round which we had passed the night, a pair of leathern sandals, which he knew belonged to his Heywat friend, the fisherman, and which the latter had hidden here till his return. In order to inform the owner that it was he who had taken the sandals, he impressed his footstep in the sand just by, which he knew the other would immediately recognise, and he turned the toes towards the south, to indicate that he had proceeded with the sandals in that direction." (Ibid. p. 513.)—If the footstep so clearly points out both the individual who impresses it on the sand, and the course he has taken, in how expressive a manner does Asaph represent the incomprehensibility of the conduct of Jehovah, when he says, "Thy way is in the sea, and thy path in the great waters, and *thy footsteps are not known!*" (Psalm lxxvii. 19.)

Manna.—"In the month of June it drops from the thorns of the tamarisk upon the fallen twigs, leaves, and thorns, which always cover the ground beneath that tree in the natural state. The manna is collected before sunrise, when it is coagulated; but it dissolves as soon

as the sun shines upon it. The Arabs clean away the leaves, dirt, &c. which adhere to it, boil it, strain it through a coarse piece of cloth, and put it into leathern skins: in this way they preserve it till the following year, and use it as they do honey, to pour over their unleavened bread, or to dip their bread into. I could not learn that they ever make it into cakes or loaves. The manna is found only in years when copious rains have fallen: sometimes it is not produced at all, as will probably happen this year. I saw none of it among the Arabs; but I obtained a small piece of last year's produce in the convent, where, having been kept in the cool shade, and moderate temperature of that place, it had become quite solid, and formed a small cake. It became soft when kept some time in the hand; if placed in the sun for five minutes it dissolved: but when restored to a cool place it became solid again in a quarter of an hour. In the season at which the Arabs gather it, it never acquires that state of hardness which will allow of its being pounded, as the Israelites are said to have done. (Numbers xi. 8.) Its colour is a dirty yellow, and the piece which I saw was still mixed with bits of tamarisk leaves: its taste is agreeable, somewhat aromatic, and as sweet as honey. If eaten in any considerable quantity, it is said to be slightly aperient." (Ibid. p. 600.) See Numbers xi. 7—9.

"In the evening we continued our route in the valley Aleyat, in the direction N. W. To our right was a mountain, upon the top of which is the tomb of a sheikh, held in great veneration by the Bedouins, who frequently visit it, and there sacrifice sheep. It is called El Monadjia. The custom among the Bedouins, of burying their saints upon the summits of mountains, accords with a similar practice of the Israelites. There are very few Bedouin tribes who have not one

or more tombs of protecting saints, in whose honour they offer sacrifices: the custom probably originated in their ancient idolatrous worship, and was in some measure retained by the sacrifices enjoined by Mohammed in the great festivals of the Islam." (Ibid. p. 612.) See Joshua xxiv. 30.

FAMILY SERMONS.—No. CLXVI.

Eph. ii. 4—7.—*But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved,) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus; that in the ages to come he might show the exceeding riches of his grace, in his kindness towards us through Christ Jesus.*

THE Apostle, in the foregoing verses, had described the fallen and wretched condition of mankind by nature. He had spoken of the Ephesian Christians, as "in time past dead in trespasses and sins, wherein they walked, according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience." And then, as if to show that this corruption of nature and habit was not confined to the Ephesian converts, who had been heathens, degraded by superstition and idolatry, and immersed in gross vice and ignorance; he adds, "Among whom also," that is, among these unhappy slaves of sin and satan, "*we all*"—all mankind, the Jew as well as the Gentile, even the Apostle himself in the days of his unconversion,—"*we all* had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature children of wrath, even as others." Such was the universal condition of the world: we all like sheep had gone

astray: we had turned every one to his evil way; we had come short of the glory of God; we had exposed ourselves to eternal punishment by our transgressions; and in this condition we were unable of ourselves to help ourselves, and no natural means of escape were open to us from the wrath to come. "But," adds the Apostle, "God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved,) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus; that in the ages to come he might show the exceeding riches of his grace, in his kindness towards us through Christ Jesus."

This full and impressive passage teaches us, *first*, some especial blessings which God bestows on his people; and, *secondly*, the fountain from which they flow.

First, Let us consider the inestimable blessings here mentioned. These are, *being quickened with Christ; being raised up together with him; and being made to sit in heavenly places in him.* In the former chapter, the Apostle had spoken of "the exceeding greatness of the power of God to usward who believe," or, in other words, the converting and sanctifying influences of the Holy Spirit on the heart of the Christian, as a power similar to that "which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places." The same allusion seems to be continued in the text. Our new creation, our spiritual privileges, our growth in holiness, our hopes of glory, and our final admission to the bliss of heaven, are spoken of in reference to the resurrection and ascension of Jesus Christ. In baptism, we were buried with him; and, as he rose from the grave, so by the regenerating power of the Holy Spirit, we are raised from the death of tres-

passes and sins, to a life of righteousness, the prelude to an eternal life of glory in heaven. By means of the union which exists between the Christian and his Saviour, the resurrection and ascension of Christ become pledges as well as emblems of that spiritual resurrection and ascension which are the privilege of all true believers.

The blessings here mentioned will appear the more exalted, the more closely they are examined. Some blessings are universal; such as creation, preservation, and the gift of God's beloved Son for the redemption of a lost world. Others are more limited in their operation; such as many temporal mercies, and those outward religious privileges which are afforded to different ages, nations, and individuals, in very various degrees, and for which each person will have to account, according to his opportunities of knowing the will of God. But the blessings mentioned in the text are the peculiar privilege of those who receive the Gospel in faith and obedience; they alone, either in possession or in prospect, are quickened with Christ, raised with him, and made to sit in heavenly places. All other persons are, as the Ephesians once were, dead to God, and without any well-grounded hope for futurity. The blessing is indeed freely *offered* to all; but it actually *belongs* only to those who have earnestly sought after it in the divinely revealed way of God's appointment.

1. The Christian is "quickened."—Spiritual life is breathed into his soul. He is made alive with Christ by a new and heavenly birth: he opens his eyes on new prospects; he is influenced by new principles: he is no longer insensible to his own sinful and perishing state by nature; but he feels it deeply, and is anxious to learn the scriptural way of escape from the perils of his unhappy condition, and to flee to the Saviour for pardon and acceptance with God. This is no slight change:

it is as distinct from man's natural state since the fall, as light is from darkness, as life from death, as the ways of heaven from the ways of hell.

2. Thus quickened, the Christian is further "raised." Motion returns with life; and he quits that grave of sin and insensibility in which he had lain so long torpid. He begins to act from the impulse of his newly acquired perceptions; he enters cordially and diligently into the service of God; he sets about making his calling and election sure; he echoes both in his creed and his life, the sentiments of the Apostle, that "like as Christ was raised up from the dead by the glory of the Father, even so we also"—we who are raised together with him—"should walk in newness of life; for if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Nor is even this the whole extent of the privileges enumerated in the text; for,

3. The Christian is made "to sit in heavenly places in Christ Jesus." Not only is he admitted outwardly and sacramentally into the fellowship of the Christian religion, but he partakes of its spiritual blessings; he experiences somewhat of its enjoyments; even on earth his hopes and his conversation are heavenly; and before him is the eternal reversion of the heavenly world. He is risen with Christ; and therefore he seeks those things which are above, where Christ sitteth at the right hand of God. And as he is risen with Christ, he shall ascend with him; the Spirit of Him that raised up Jesus from the dead, dwells in him; and therefore he that raised up Christ from the dead, shall quicken his mortal body, by his Spirit that dwells in him, and both body and soul shall be for ever with the Lord.

These blessings are spoken of in the text as the gift of God; it is he who quickens us and raises us,

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and makes us to sit in heavenly places; both figuratively in our conversion and sanctification, and literally at the resurrection of the last day. All the steps in our salvation—the gift of Christ, the promised influences of the Holy Spirit, our repentance, faith, conversion, growth in grace, and eternal glorification—are traced up by the Apostle to the great Source of every good and perfect gift. This leads us,

Secondly, to consider the fountain from which the blessings mentioned in the text flow. The *nature* of the blessings themselves we have already seen; and the *medium* through which they are derived to us is abundantly evident. That medium is Christ Jesus: his is the only name given under heaven by which men can be saved; he is the only Mediator with the Father; the only way by which, since the fall of man, any individual of our guilty race can approach his justly offended Creator with acceptance. The whole passage before us points out this sole medium; and that not only expressly, as when it says that "the kindness of God and the riches of his grace" are shown to us "through Christ Jesus," but also virtually in its general argument, in which there is a reference to the hope of pardon and glory by the resurrection and ascension of Christ, and also to that union between true believers and their Saviour, by means of which his resurrection, ascension, and glory, become symbols and pledges of their spiritual resemblance to him in these points here, and their still more literal resemblance as respects their entrance on the future world.

But though we have thus considered the blessings themselves, and the medium through which they flow to us, the question still returns: What fountain supplied such immeasurable benefits? Whence originated the plan of human redemption, involving as it did no less costly a sacrifice than the un-

utterable sufferings and death of the incarnate Son of God? What was the first cause of this vast scheme of beneficence to a lost world? Was there any merit in mankind to constitute a *claim* to this stupendous display of Divine philanthropy? Were there even any mitigating circumstances to smooth the way to its exertion? The farthest from it possible. Nothing can be stronger than the language of the Apostle, in the very verses which go before the text, as to the universally sinful and guilty condition of the whole human race; and these expressions are in full accordance with the general tenor of the sacred Scriptures. Merit then is completely out of the question. If Divine compassion had waited till mankind deserved the exercise of it, or even till they earnestly sought after it, their case had been hopeless. The blessing, spring from whatever source it might, must, as far as respects us, be free, without money and without price; a point so essential to be known and felt, that the Apostle, in the fifth verse, stops in the very middle of his argument to enforce it. "By grace ye are saved;" a parenthesis short but most significant, and leading us to beware of imputing any of the merit or the power of our spiritual life, resurrection, or salvation, to ourselves. In order, however, to prevent any possibility of misapprehension as to this vital point, he does not content himself with the parenthesis in the text; but the moment he has finished his sentence, he repeats and enlarges on the doctrine in the succeeding verses, (the 8th and 9th,) where he says,—“By grace ye are saved, through faith, and that not of yourselves; it is the gift of God; not of works, lest any man should boast.” As far then as respects us, there was nothing, except indeed our extreme misery and helplessness, to cause the infinite display of Divine beneficence recorded in the text. The

fountain, then, of all our blessings was,

1. “The great *love* wherewith God loved us.” God is love: this is the original bond of union between him and the creatures whom he has made—the inexhaustible source from which flow all the blessings of creation, preservation, and redemption. We are not to view the Almighty as a tyrant, more prone to inflict penalties than to confer mercies. Such is not his character: he is “the Lord God, full of compassion, and gracious, long suffering, and plenteous in mercy and truth.” The whole plan and accomplishment of human salvation originated in this Divine attribute; for “God SO loved the world, that he gave his only begotten Son, that whoso believeth in him should not perish, but have everlasting life.”

2. But the Apostle speaks not only of the great love of God as the source of the benefits bestowed on us, but also of the “richness of his *mercy*.” Love was the moving cause; but this love had been abused and requited with ingratitude; our sins also had separated between us and our Creator; his image in our souls was defaced, and there was nothing left in us calculated, if we may so speak, to attract the kind regard of an equitable and Holy Being. On the contrary, he was justly displeased with us on account of our transgressions, and even the love which he bore to his once innocent, but now fallen and rebellious creature, would not interpose to thwart the severe claims of truth and justice. Under these circumstances love took the form of mercy. He loved us because he had created us; and he compassionated us because we had fallen from the high privileges of our creation. Love was his inclination to do us good: mercy was pity added to love, and displayed in compassing and completing our redemption.

3. But the Apostle adds yet

another motive which co-operated in the Divine Mind in the work of our salvation, namely, "that in the ages to come God might show the exceeding riches of his grace, in kindness towards us through Christ Jesus." He saw fit to connect the exhibition of his own glory with the redemption and sanctification of our fallen race. He determined to add lustre to his attributes in the eyes of his universal creation, by making mercy and truth to meet together, righteousness and peace to kiss each other. "The ages to come," that is, both the times of the Gospel dispensation and the eternal ages of futurity, were to witness this exuberance of the Divine compassion, and to celebrate and adore the Author of so inestimable a gift. Greatly as the perfections of God were exhibited in the works of creation and the ordinary dispensations of an all-wise Providence, it was his "kindness towards us in Christ Jesus," in mercifully effecting our redemption, in bringing us to the knowledge of it, in leading us to newness and holiness of life as the grateful recipients of it, and in bestowing on us its blessed fruits in a future world, that was most emphatically to exhibit "the exceeding riches of his grace." Strictly speaking, we might suppose that human happiness could add nothing to the unalterable self-derived felicity of the Supreme Author of all blessings; yet God has not disdained to humble himself to our capacities by representing the exhibition of his glory as a motive with him for causing his love to operate for our redemption, sanctification, and eternal happiness.

What then remains, but that we seriously ask our own hearts, "Are we partakers of these benefits?" Are we quickened by the Holy Spirit? Are we raised from the death of trespasses and sins? Are we exalted in our affections to spiritual and heavenly objects? Or, on the contrary, are we still living without God and without

hope in the world, dead to religion, and heedless of our everlasting welfare. Let conscience fairly answer these momentous inquiries: and let it be our constant and earnest prayer that God would bestow on us a new heart and renew a right spirit within us; and that we may henceforth live as becomes those who profess to be quickened and raised with him who is by name at least and profession their Lord and Master and Example.

To the Editor of the Christian Observer.

I WAS much pleased to find a correspondent, in your Number for August, drawing the attention of your readers to some points of the highest interest to University students. On the common occurrences of life, books without number have been solidly, beautifully, I might say divinely, written. Whether our peculiar affliction be from loss of friends, fortune, or health, our peculiar temptation from irreligious superiors, dangerous stations in life, or inward corruption, we may find in the writings of eminent Christians abundant consolation or warning. But from the application of these general topics the case of a student is in a considerable measure removed; and his chief temptations are the more dangerous, because the world tells him that the passions and motives which as a Christian he has to dread are in themselves honourable and useful. He must labour diligently for honours which he professes not to desire: he must exert every nerve to gain an eminence which, trembling at the thought of its numerous temptations, he often sincerely fears to reach. He is perhaps cut off from the society of religious friends, the guides of his childhood and youth, and is forced into a degree of contact with individuals of far other spirit. His literary duties, which require intense devotion of mind, necessarily call off his thoughts in a great mea-

sure from dwelling on heavenly objects. He seems to the world to be making fame his idol. The man of business may show that his affections are not set on worldly possessions by his works of charity and love; but how can a religious student inform the world that he seeks not honour for its own sake? Failure perhaps is the only thing that can prove the state of his heart, by manifesting his cheerfulness under disappointment; and there may be moments in which he may feel disposed to pray even for failure, if failure be necessary to vindicate, either to himself or to others, the real character of his religious principles.*

* The following passages in the late Mr. Hey's letters to one of his sons contain so much useful advice to college students, and place in so Christian a light the grounds on which they should diligently cultivate their academical studies, that I cannot refrain from quoting them:—"A candidate for a degree should submit to an examination as a matter of duty, not for the purpose of exaltation. I wish you and your brother to be diligent in your studies, because God has commanded you to be so: 'Not slothful in business; fervent in spirit, serving the Lord.' Be not greedy of honours; they have a great tendency to puff up the vain heart of man; but be diligent from higher motives." "I consider academical honours merely as tokens of your having attended to the duties of your station;—empty and vain in themselves; but not to be despised, as evidences of the respect you have paid to your academical duties.

"I sent you forth into the danger of a college life, because I judged that life to be a proper, and, in some sense, a necessary, preparation for the ministry which you have chosen. But I would not have you go one step out of the way of duty for all the honours which it is possible you should obtain. Reasoning on these solid principles, I consider the situation into which you would throw yourself by going to S. You would deprive yourself of all the means of grace which you might enjoy in our family, in our religious society, and in our public worship. And for what end are you to

This mental conflict—a conflict which involves a paradox worthy of Christianity—is a source of great anxiety in addition to the ordinary circumstances which depress the student; such as his seclusion, the solitude giving birth to melancholy, the lassitude arising from continued exertion of mind, and, to use a common phrase, the "nervousness" which these usually produce. Those who have never been in the situation alluded to, can scarcely imagine the dreariness which a severe student often experiences, when at midnight, while every thing is still and at repose around him, he at length closes his books, and feels that all his labour is indeed, except so far as it conduces to higher objects, "vanity and vexation of spirit." And thus exhausted in mind and body, he is to meet his God before retiring to his feverish repose. It is to this point I would urge particular attention. Among the several snares of a college residence, by which, unless great vigilance be used, the means of grace will be rendered ineffectual to the soul of the student, and (to use the words of your correspondent) "the heart will almost invariably become cold to the most affecting and important subjects," the circumstance just mentioned deserves to be seriously considered and guarded against. Let the religious student never reserve his regular devotions for the last half hour before retiring to rest. It is indeed a pious and delightful practice to give the close of each day to God; but let the student appoint a much earlier period of the evening for his more

quit these inestimable privileges, and encounter the temptation arising from the want of such helps?—That you may be a step or two higher on the Tripos! I tell you freely, that I had rather hear you were the first senior optime, by keeping in the way of duty, and the enjoyment of these spiritual privileges, than the first wrangler, by running yourself into needless temptation. These are my views."

fixed devotions, including, as of course they ought, prayer, meditation, self-examination, and the reading of the holy Scriptures. This edifying process, if delayed till the powers are exhausted by study, will generally be cold and spiritless: nor is it very reverent to set apart for heavenly things, a time in which the mind is languid and worn out with the labours of the day. Men of business cannot always choose their own hours, and must therefore submit to what they cannot control; besides which, their pursuits are often of such a kind that a religious mind turns from them at the close of the day with conscious emancipation and with a delightful spring and vigour to heavenly contemplations: but the student, who has the regulation of his time at his own command, has not the same excuse for deferring his devotions to the extreme verge of the day; and in his case to do so is the more inexpedient and injurious, because of the peculiar character of his occupations, and the less marked transition in his employments.

While on the subject of daily prayer, I would notice a snare in the path of religious young men at our universities. I allude to the ordinary attendance at chapel, which is very properly secured in our academical regulations. There cannot be conceived a more delightful break of the daily toil of a religious student, than these services might be made; but in fact they are too frequently found even to be a disadvantage to spiritual mindedness in religion. The frequency of attendance, the repetition of the same service, excellent as it is, the indifference and coldness which too generally prevail on all sides, the lingering thoughts of worldly subjects from which the collegian has just separated, all conspire, unless the greatest care be taken, to render his prayers formal and heartless. Let him earnestly pray and strive against the first approaches of

indifference and formality; for bitterly will he have cause to mourn, if he once allow the words of devotion to become so trite that he repeats them without feeling their force. For the mischief does not stop at this point; it soon extends from the daily to the Sunday service. Sunday indeed, from the very circumstances of this daily use of the church service, is not at college marked out from other days in the distinct way which prevails without the academic walls; and though this ought to suggest to the collegian that Sunday does not differ from the rest of the week in merely reading a form of worship, and should lead him to distinguish it (as our church intended) by a religious observance of *the whole day*, yet not rarely, is the contrary effect produced. In the occupations too of the Lord's day, our spiritual enemy is apt to gain an advantage over the student, by leading him to substitute theological for devotional studies. The line is often so very fine between the two, that it is advisable (as indeed in all cases of temptation) to keep clearly at a distance from it. This unhappy substitution of scientific for practical divinity, deprives those who have been almost every hour of the week toiling in the dust of earthly things, of the refreshment they might derive from those green oases, those "islands of the blessed,"* which are so graciously scattered along the wilderness. It is with pain I proceed to observe, that the deadness of soul which steals on the collegian in his public worship, even extends to the most awful of the Christian mysteries, the communion of the body and blood of Christ; especially when, in addition to his own deficiency of spiritual appetite, he sees around him countenances embarrassed from conscious unfitness, or cold from unconcern, or settled

* Ες Οασιν πολλιν . . ονομάζεται δὲ ὁ χωρὸς οὗτος κατὰ Ἑλλήνων γλῶσσαν, Μακάρων νῆσος. Herodot. 3. 26.

into a more awful expression of pride and carelessness. Directions for removing these impediments to the efficacious use of the means of grace, I do not pretend to give. I cannot, however, but recommend to every religious student, (though the advice is not altogether connected with the subject under discussion,) to let his sentiments be known in his college as early as he can consistently with modesty, humility, and wisdom. His course will thus be safer and much more comfortable to himself. This early frankness and consistency of character will cut at the root of numberless temptations which would otherwise assail him. Let him also make it his sincere and persevering prayer, that God may not grant him these honours to which he is conscientiously aspiring, if his success would in the slightest degree interfere with his growth in grace and in the knowledge of his Lord and Saviour. Let him from the first take high ground: let him firmly close the door against the splendid bales of worldly merchandise, if the infection and the plague of sin is to be introduced with them. It is to those who have not yet commenced their collegiate residence that I chiefly address myself: my remarks will appear obvious enough to those who have already resided; but, in general, students are not sufficiently aware of the danger before hand; and their ignorance is one great cause of their danger. I have mentioned religious students; because every religious man at col-

lege should be a reading man;* not perhaps to the extent above intimated, but so far at least as to devote *regularly* a certain and ample number of hours every day to his academical studies. The publication of some periodical work, having the growth of religion in our colleges as its principal object, might be highly useful, or at least a frequent allusion to the subject in such established publications as the *Christian Observer*; and many of your readers, Mr. Editor, would hail with great pleasure, some occasional essays on the subject in your magazine. A.

* Mr. Hey says: "The first things that a minister (or one preparing for the ministry) should regard, are a right knowledge of the doctrines of the Gospel, and an experimental acquaintance with their efficacy upon his own heart: but every qualification that can render his labours useful to mankind is worth the pursuit. Among these latter qualifications must be ranked a competent share of learning, obtained in such a manner as to cultivate the understanding; and the power of exercising the public functions of the ministry in a decent and impressive manner. Do not forget to *read* well. How many learned men are defective in this useful talent? A minister who is to officiate in a church where so much reading occurs as in our National Establishment, ought to be able to perform this office in a manner that shall not disgrace the solemn services in which he is to take the lead. I am aware that your voice is not a good one; but this should urge you to make up the deficiency, as much as possible, by a proper method of using it."

Miscellaneous.

REMARKS DURING A JOURNEY THROUGH NORTH AMERICA.

(Continued from p. 561.)

Charleston, South Carolina,
26th Feb. 1820.

I WROTE to you on the 19th inst. and soon afterwards received an

invitation, which I gladly accepted, to accompany a gentleman to his rice plantation, about thirty miles distant. With the interesting character of this excellent and venerable friend, I have already made you acquainted. Descended from

one of the old patrician families, who form as it were the nobility of Carolina, educated at one of our English public schools and universities, and enjoying a high reputation, acquired in arduous military and diplomatic situations, he would be regarded, I am persuaded, as second to few in Europe, as a statesman, a scholar, and a gentleman. I took an early breakfast with him, at his handsome town-house, whence we proceeded to the ferry. After crossing the bay, we found the General's carriage waiting for us, with a few periodical publications in it, and with led horses, in case we should wish to vary our mode of conveyance. We stopped at noon to rest the horses, and to take a little refreshment in the woods, and reached the plantation to a late dinner in the evening. The road lay through a pine barren, such as I have already described; and we scarcely passed a creature in the course of the day, except my friend's sister, an old lady, and her two nieces, who were on their way to Charleston, in a large family carriage and four, with a Black servant on a mule behind, a Negro woman and child on the footboard, and three or four baskets of country provisions hanging from the axle-tree. They inquired how far they were from the *spring*, where we had been resting, and where they proposed to take their *al fresco* repast.

In the morning, I strolled out before breakfast, into the plantation, and saw about twelve *female* slaves, from eighteen to twenty-eight years of age, threshing rice on a sort of clay floor, in the same manner as our farmers thresh wheat. It was extremely hot, and the employment seemed very laborious. After breakfast, the General took me over the plantation; and in the course of our walk we visited the little dwellings of the Negroes. These were generally grouped together round something like a farm-yard; and behind each of them was a little garden,

which they cultivate on their own account. The huts themselves are not unlike a poor Irish cabin, with the addition of a chimney. The bedding of the Negroes consists simply of blankets, and their clothing is generally confined to a sort of flannel garments, made up in different forms. Those whom I saw at home were cowering over a fire, although the day was oppressively hot, and the little Negroes were *sunning* themselves with great satisfaction about the door. They all seemed glad to see my friend, who talked to them very familiarly, and most of them inquired after their mistress. I was told that their provisions were prepared for them, and that twice every day they had as much as they asked for of Indian corn, sweet potato, and broth, with the occasional addition of a little meat. Besides this, they frequently prepare for themselves a little supper from the produce of their garden, and fish which they catch in the river. On many plantations it is usual to give out their allowance once a week, and to let them cook it for themselves, their fuel costing them nothing but the trouble of gathering it. A nurse and doctor, both Negroes I believe, are provided for them: and making allowance for the sick, the children, &c. I was told that on the rice plantations in that neighbourhood, half the *gang*, as they are hideously called, were effective hands.

I heard my benevolent friend order wine, oranges, &c. for some of the invalids; and I believe that I have seen a very favourable specimen of Negro slavery. Yet the picture must ever be a dark one, and, when presented to an eye not yet familiar with its horrors, must excite reflections the most painful and depressing. Humanity may mitigate the sufferings of the wretched victims of the slave system, and habit render them less sensible to their degradation; but no tenderness can eradicate from slavery the

evils inherent in its very nature, nor familiarity reconcile man to perpetual bondage, but by sinking him below the level of his kind.

The Negroes usually go to work at sunrise, and finish the task assigned to them at three or four, or sometimes five or six o'clock in the evening. They have Sunday to themselves, three days at Christmas, one day for sowing their little crop in spring, and another for reaping it in autumn. In the West Indies, I understand that the slaves work under the lash a certain number of hours in the day, instead of having task-work; and that they are not generally supplied with food by the masters, but have a certain portion of time to plant their own provisions, during which they are still under the driver's lash. The mode of treatment, however, varies greatly in the different islands.

In the course of the morning we saw several other plantations in their neighbourhood; and on some of which were very handsome residences, with grounds resembling an English park. The live oaks profusely scattered, and often standing alone, contributed greatly to this resemblance. These noble trees form a very striking and interesting feature in a Carolinian landscape, especially when at distant intervals they cast their broad shadows on the level spacious tracts of cleared land, which stretch to the distant forest without a fence, or the smallest perceptible undulation or variety of surface. They are not tall, but from twelve to eighteen feet in girth, and contain a prodigious quantity of timber. At the distance of fifteen or eighteen feet from the ground, they divide into three or four immense limbs, which grow nearly in a horizontal direction, or rather with a gentle curve, to the length of forty or fifty paces. The wood is almost incorruptible; and on this account, as well as from its furnishing, in its natural state, almost every curve which is required

in the construction of a vessel, it is invaluable for naval purposes.

We dined at a neighbouring plantation, and after tea I had a pleasant *tête-à-tête* ride home through the woods with my venerable friend. We spent the evening very agreeably, in general conversation on American and European politics, and in examining various works on the botany and ornithology of America. My friend had an excellent library, comprising many recent and valuable British publications, and a more extensive collection of English agricultural works than I ever saw in a private library before. The house is a very handsome one, and covers more ground than houses on a similar scale in England, as it is thought desirable in this climate to have only one room deep, with a profusion of windows, which do not put one in good humour with our window-tax. From the windows of the library and dining-room, the eye wandered over extensive rice-fields, the surface of which is levelled with almost mathematical exactness, as it is necessary to overflow them at particular periods from various canals which intersect them, and which communicate with rivers whose waters are thrown back by the flowing of the tide.—At six o'clock this morning I left my hospitable friend, who sent me in his carriage half way back to Charleston, to a spot where my servant and horses met me.

The few days previous to this excursion had been spent principally in visiting the different families with whom I have already made you acquainted, and who were particularly attentive to me. The best society here, though not very extensive, is much superior to any which I have yet seen in America. It consists of a few old patrician families, who form a select circle, into which the "*novi homines*," unless distinguished by great personal merit, find it extremely difficult to gain admission. Strangers

well introduced, and of personal respectability, are received with much liberality and attention. Many of the old gentlemen were educated at English colleges, and retain something of their original attachment to the mother country, notwithstanding their sensibility to recent calumny and misrepresentation. Their manners are extremely agreeable, resembling the more polished of our country gentlemen, and are formed on the model of what in England we call "the old school." They are, however, the last of their generation, and will leave a blank much to be deplored when they pass away. The young ladies of the patrician families are delicate, refined, and intelligent, rather distant and reserved to strangers, but frank and affable to those who are familiarly introduced to them by their fathers and brothers. They go very early into company, are frequently married at sixteen or eighteen years of age, and generally under twenty, and have retired from the vortex of gay society, before even the fashionable part of my fair countrywomen would formerly have entered it. They often lament that the high standard of manners to which they have been accustomed seems doomed to perish with the generation of their fathers. The fact is, that the absence of the privileges of primogeniture, and the repeated subdivision of property, are gradually effecting a change in the structure of society in South Carolina, and will shortly efface its most interesting and characteristic features.

I arrived at Charleston immediately after the races, which are a season of incessant gayety. They usually take place in February, when all the principal families visit their town-houses in Charleston, for three or four weeks, collecting from their plantations, which are at a distance of from 30 to 150 miles. During this short interval, there is a perpetual round of visits. About the beginning of March, they

return to the retirement of their plantations, often accompanied by the strangers with whom they have become acquainted. As a large proportion of the plantations are in the swamps, where a residence in the summer months would probably be fatal from a fever of a bilious nature, from which the natives themselves are not exempt, the families return about the beginning of June, to the city, where they remain till the first frost, which is looked for with great anxiety towards October. They then go back to their plantations until February. Some, instead of coming into the city in June, retire to the mountains, or to the springs of Ballston and Saratoga, in the state of New-York, where a large concourse of persons assemble from every part of the United States and from Canada, and by the reciprocation of civilities, and a better acquaintance with each other, gradually lose their sectional and colonial prejudices. Although these springs are from a thousand to fifteen hundred miles from the Southern States, the inhabitants of Georgia and Carolina speak of them with as much familiarity as our Londoners speak of Bath or Cheltenham. Some of the planters spend the hot months on Sullivan's Island, at the mouth of the Bay, where even strangers may generally remain with impunity. When those who decide to spend the summer in the city are once settled there, it is considered in the highest degree hazardous to sleep a single night in the country. The experiment is sometimes made, and occasionally with impunity: but all my informants concurred in assuring me that fatal consequences would generally be expected; and a most respectable friend told me, that if his family suspected him of such an intention, they would almost attempt to prevent it by actual force. The natives, however, may pass to and fro between the city and Sullivan's Island without risk. Of late years it has been

discovered that there are certain healthy spots, even in the country, during the most sickly months. These are in the pine barrens at a distance from the swamps. To be safe in them it is necessary that the land be as barren as possible, and that not a tree be cut down except to leave room for the house. Even a little garden it is considered would entail some risk. I saw several of these retreats, which are occupied by the overseers of plantations.

The preceding remarks respecting liability to sickness, apply to the *natives*, who, you are aware, are generally exempt after the age of from ten to fifteen years from the yellow or stranger's fever, their apprehensions being confined to what they term the "country fever," and "fever and ague." With regard to the yellow fever, I understand that, generally speaking, the probabilities would be greatly against a stranger escaping its fatal effects, who should remain in Charleston or Savannah during the sickly season.

There are two points connected with the yellow fever here, which are subjects of animated, and sometimes of angry controversy: 1st, Whether it is contagious; and, 2d, Whether it is imported, or originates at home. With regard to the first point, I believe the negative is supported by the best authority. A most intelligent friend told me, that he had slept in the same bed with a person who had the fever in the stage of black vomit, without suffering: and Dr. —, who lived in Sir William Jones's family in India, informed me that he was in Philadelphia, under Dr. Rush, I think in 1798, and attended the hospital where upwards of 5000 patients were admitted, whom he visited daily, and that he never took the fever; that he once saw a young man swallow, with impunity, a tea-spoonful of black vomit, and take large quantities out of the stomachs of those who had died, and rub it over his arms, and

that he had seen the patients eject it in large quantities on the nurses. With respect to the origin of the fever, I believe the weight of authority, both in numbers and respectability, is strongly against the idea of its being imported; but here I am on delicate and uncertain ground.

In passing through Charleston, at present so animated and gay, and with a climate at this season so delicious and so pure, it is melancholy to think of the stillness and desertion which will soon pervade its streets, when the heats will almost suspend all intercourse among the natives, and when the stranger who has been so rash as to remain in this infected region will move with fearful and trembling steps, his imagination filled with apparitions of "the pestilence that walketh in darkness," and his heart sickened with the "destruction which wasteth at noon-day." Having visited Cadiz and Lisbon, you are no stranger to the melancholy feelings excited by a view of the graves of our countrymen who have fallen victims to an epidemic on a foreign shore.

"No voice well known, through many
a day,
To speak the last, the parting word,
Which, when all other sounds decay,
Is still like distant music heard.
That tender farewell on the shore
Of this wide world, when all is o'er,
Which cheers the spirit, ere its bark
Puts off into the unknown dark."

But the real plague-spot of Charleston, is its slave population; and the mixture of gayety and splendour with misery and degradation is too incongruous not to arrest the attention even of the superficial. It always reminded me of the delicate pink peach-blossoms which surround the black hovels of the slaves on the plantations.

I shall never forget my feelings on being present, for the first time, at a sale of human flesh, which took place here in a public street through

which I was passing the other day. Turning from a fashionable promenade, enlivened by gay parties and glittering equipages, I came suddenly in sight of at least 80 or 100 Negroes sitting on a large heap of paving stones; some with most melancholy and disconsolate faces, and others with an air of vacancy and apathy, apparently insensible to what was passing around them. Several merchants and planters were walking about, examining the unhappy creatures who were to be offered for sale. A poor woman, apparently about 28 years of age, with a child at her breast, her two little boys from four to six years old, and her little girl about eight, composed *the first lot*. They were mounted on a platform, (with the auctioneer,) taking hold of each other's hands, and the little boys looking up at their mother's face with an air of curiosity, as if they wondered what could make her look so sad. The mother then spoke a few words in a faltering voice to the auctioneer, who repeated them aloud, in which she expressed a strong desire to be purchased by some one who lived near Charleston, instead of being sent to a distant plantation. They were then put up like cattle, with all the ordinary auction slang, and finally knocked down at 350 dollars round. As soon as they came down from the platform, many of the Negroes crowded around the mother, inquiring if she knew who had bought her, or whither she was going: but, alas! all that she knew of her future destiny was, that a new owner had obtained possession of her and her offspring for 350 dollars each. I could not stay to see the repetition of the hateful process on the person of a field labourer, who composed the next lot, and who appeared depressed and dejected beyond what I had conceived. The melancholy feelings with which I quitted this scene were not diminished by the reflection, that it was *my* country

which first transported the poor African to these western shores; that it was when they were the shores of a British colony that slavery was first introduced, by British ships, British capital, and with the sanction and encouragement of a British parliament. Would that I could forget that in a single year (1753) no less than 30,000 slaves were introduced into America by a hundred and one vessels belonging to Liverpool alone; that the efforts of many of the American states to abolish the importation of slaves, were long defeated by the royal negative which was put on those acts of the colonial legislature which had for their sole object the extinction of the Slave Trade; and that Burke was but too well justified in stating in parliament, that "the refusal of America to deal any more in the inhuman traffic of Negro slaves, was one of the causes of her quarrel with Great Britain!" Would that I could forget that if America has still her slave-holding States, we free Britons have also our slave-holding Colonies; and that in neither the one nor the other has one step yet been taken towards the emancipation, however remote, of the injured Africans! Do not think me insane enough to overlook the difficult part of this subject. I am insensible neither to the consideration due to those whose property is invested under legislative sanctions, nor to the *cruelty* of liberating slaves till they are prepared for freedom; but surely no man, much less a freeborn Britain or an American republican, can rest satisfied in the horrible conclusion that slavery is to be regarded in any region of the globe, as necessary, irremediable, hopeless, and perpetual. The time I hope is not far distant when a better order of things will prevail in this respect, even where the prospects are now the darkest; when this blot will be effaced for ever from the fair creation of that common Parent who "hath made

of one blood all nations of men, for to dwell on all the face of the earth." Every day are the horrors of slavery rendered more apparent by contrast with the free institutions which are rising on every side in its immediate vicinity, and by the brighter light which the diffusion of the Gospel is shedding over the globe. Every day does slavery become more abhorrent from the common feelings of Christian communities, and more inconsistent with the spirit of the times. Thus by the blessing of God on the benevolent attention which is now attracted towards this subject, which will give birth to suggestions, plans, and experiments in different quarters of the globe, every thing is to be hoped. But I forget how long a letter I am sending you, and yet I cannot resist the temptation of copying for you the following interesting extract from Humboldt's travels.

"We observed with a lively interest the great number of scattered houses in the valley inhabited by freedmen. In the Spanish colonies, the institutions and the manners are more favourable to the liberty of the Blacks than in the other European settlements. In all these excursions we were agreeably surprised, not only at the progress of agriculture, but the increase of a free laborious population accustomed to toil, and too poor to rely on the assistance of slaves. White and Black farmers had every where small separate establishments. Our host, whose father had a revenue of 40,000 piastres, possessing more lands than he could clear, he distributed them in the valley of Aragua among poor families who chose to apply themselves to the cultivation of cotton. He endeavoured to surround his ample plantations with freemen, who, working as they chose, either on their own land or in the neighbouring plantations, supplied him with day-labourers at the time of harvest. Nobly occupied on the means best

adapted gradually to extinguish the slavery of the Blacks in these colonies, Count Torur flattered himself with the double hope of rendering slaves less necessary to the landholders, and furnishing the freedmen with opportunities of becoming farmers. On departing for Europe he had parcelled out, and let a part of the lands of Cura. Four years after, at his return to America, he found on this spot, finely cultivated in cotton, a little hamlet of thirty or forty houses, which is called Punta Zamuro, and which we afterwards visited with him. The inhabitants of this hamlet are nearly all Mulattoes, Zumboes, or free Blacks. This example of letting out land has been happily followed by other great proprietors. The rent is ten piastres for a vanega of ground, and is paid in money or in cotton. As the small farmers are often in want, they sell their cotton at a very moderate price. They sell it even before the harvest; and the advances thus made by rich neighbours, place the debtor in a state of dependence, which frequently obliges him to offer his services as a labourer. The price of labour is cheaper here than in France. A freeman working as a day labourer (Peor) is paid in the valleys of Aragua and in the Llanos four or five piastres a month, not including food, which is very cheap on account of the abundance of meat and vegetables. I love to dwell on these details of colonial industry, because they prove to the inhabitants of Europe, what to the enlightened inhabitants of the colonies has long ceased to be doubtful, that the continent of Spanish America can produce sugar and indigo by free hands, and that the unhappy slaves are capable of becoming peasants, farmers, and landholders."

I am sure you will thank me for this extract.

(To be continued.)

To the Editor of the Christian Observer.

THE following letter to the late Bishop Watson, was written by a respectable member of the Society of Friends, in consequence of his lordship's sermon before the Society for the Suppression of Vice in 1804. The insertion of it in your magazine, with his lordship's replies, (for by mistake he sent two answers,) may not be unacceptable to your readers, as the correspondence has for its object to impress some points, which, though now happily familiar to the public, can never be too often or too earnestly inculcated. The short extract from the Bishop's charge in 1788 is still applicable to the condition of this highly-favoured country: and though the details of the St. George's Fields' school are now eclipsed by the astonishing progress of education under the powers of the new system in various parts of the world, it may not be unprofitable to look back upon "the day of small things;" and, as we compare the present with the past, to exclaim with devout gratitude, "What hath God wrought!" It is pleasing, also, to see a dignified Episcopalian and a Quaker agreeing so entirely on the necessity of early Christian discipline and education, for all classes of society, as the sheet-anchor of the country; and both of them incidentally concurring in a remark of the truly Honourable Robert Boyle, that "the rectifying the education of youth is a thing so important, that till it shall please God to awaken men to a greater sense than they now have, of the necessity and usefulness of it, we can scarcely expect any such reformation as is desirable, either of men's principles or manners."

I will only add, that it is highly to the credit of the Society of Friends, that they so early and zealously interested themselves on this great question; and the acknowledged morality, benevolence,

and general respectability of the members of that society, (greatly as we must differ from them on some most important points of theology,) are striking proofs of the beneficial effects of that early discipline and education which prevail among them. I cannot refrain from reminding my fellow countrymen and fellow churchmen, that to the Quakers, as far back as the time of William Penn, we are indebted for the recognition of a most judicious principle, which is beginning at length to be generally understood and admitted, that "all prisons should be workshops;" that to the Quakers of Pennsylvania we must look for the first modern exhibition of those humane principles of criminal law which are now daily gaining ground in civilized society; and that, from the minutes of the yearly meeting of Quakers, in 1688, we may extract a maxim of humanity, which even that joyous period of emancipation from civil bondage had not then prepared the British public to receive, that "the buying, selling, and holding men in slavery, is inconsistent with the principles of the Christian religion." I confess that when I reflect upon these circumstances, and add to the benevolent and enlightened zeal of the members of this society, as respects slaves, criminals, and prisoners, their strenuous exertions in the distribution of the holy Scriptures, the diffusion of education, and every other work of charity and mercy, I never see a worthy representative of this well-ordered community, without saying to myself.

"Quum talis sis, utinam noster esses."

I am, Sir, &c.

AN EPISCOPALIAN.

"To Doctor Watson, Bishop of Landaff.

"The sermon preached before the Society for the Suppression of Vice, at St. George's, Hanover Square, on the 3d of May last, I have lately read with great

satisfaction, and trust that it may have the effect of exciting a more general attention to a subject so essentially connected with the well-being of society; but I hope the good sense and enlarged mind of the person I am addressing will indulge me in expressing a doubt, whether the plan of the Society in question is likely to be the *most* efficacious in accomplishing the laudable purpose in view. Far be it from me to say any thing in disparagement of the efforts of this Society, of which, for the honour of my country, I am willing to believe that a majority of its inhabitants are virtual members; yet I beg leave to express an opinion, that there is a more effectual mode of diminishing the mass of crimes, and the population of our gaols; namely, by an improved method and system of education, to be extensively, I wish to say universally, practised, especially among the lower classes of the community. Under such an impression, I have made a feeble effort to serve the cause of morality and virtue in this country; and however insignificant such a mite, to serve such a cause, may appear, I have ventured to enclose it,* and to add, that it is one of the warmest wishes of my heart that this cause, and the means suggested for promoting it, may meet with the countenance and practical recommendation of men of talent and influence. At the same time allow me to say, that I feel much gratification in observing that the sentiments expressed in the sermon, in reference to education in general, and to the situation of the adult male and female outcasts of this country in particular, accord so exactly with those which I have long entertained. To show that this idea is not an idle visionary speculation, I have the

* A small pamphlet, entitled, "Education respectfully proposed and recommended, as the surest Means within the Power of Government to diminish the Frequency of Crimes." 1803.

satisfaction to state that, since the publication of this piece, a school in St. George's Fields has, by the peculiar method of instruction practised by the master, swollen into an object of much attention on the part of those in the higher ranks, including many of the nobility, and some of the dignified clergy; among whom I may mention the Bishop of Durham, the Bishop of Chichester, and the Dean of Westminster. The number of scholars, all of the poorest and lowest description of the public, from four or five to eleven or twelve years of age, is now between six and seven hundred, all taught by one man (possessing very moderate qualifications as a scholar, but a suitable disposition for the management of boys) aided by a few of the greatest proficient amongst his scholars, in the capacity of monitors, and that apparently with as much ease as is usually experienced in giving instruction to twenty or thirty. Of the result of such instruction it is easy for any competent visitor to form his own judgment, by noticing their proficiency in spelling, reading, writing, and the first rules of arithmetic; in all which, considering their ages, their improvement is indeed extraordinary. To these rudiments their instruction is confined, save that, what is more important than all the rest, their minds are imbued with the principles of virtue and piety, which, for the purpose of making a more lasting impression, are mostly committed to writing or print, in the form of practical precepts; for

Segnius irritant animos demissa per
aurem,
Quam quæ sunt oculis subjecta fide-
libus.

They are at the same time habituated to strict order and decorum, which is an important part of tuition to all ranks, but perhaps more particularly so to youth of this description, who have seldom the benefit of good examples at home. A school on a similar plan has been

lately established in Westminster. The diffusion of this or some such mode of instruction, especially in our populous and manufacturing towns, I am strongly inclined to believe, would have a most desirable and beneficial effect upon the character of the coming age. For let our wealth as a nation increase to the utmost extent that both the Indies can supply, or that avarice itself could wish, (if it were not an absurdity to speak of the limits of its wishes,) yet unless morality and virtue are sufficiently prevalent in the national character to check the torrent of vice, the stability and permanency of the national prosperity must be affected. "History is Philosophy teaching by examples;" and the annals of mankind, as exhibited in the depravity and subsequent fall of states and empires, sufficiently prove, that, in the moral, as well as in the natural world, like causes produce like effects; and that vice, if persevered in, must degrade the character and ruin the constitution, as of an individual so of a nation. I think it does not appear that the legislators of Greece or Rome, or any of the flourishing states of ancient times, paid much attention to the virtuous education of the *lowest classes* of the people; and yet the tranquillity of government, in modern times at least, must depend very much upon the state of *their* morals. Nasica seems to have been not only a better prophet, but a better censor, than Cato. By recommending something like a society for the *prevention* of vice, by means of education, I hope I shall not be understood to have suggested any thing in disapprobation of the Society for the *Suppression* of Vice, by censure or legal restrictions. The salutary effect of the former mode must have been noticed in many cases within our own knowledge in regard to individuals, families, and larger bodies. I will instance a striking one; and that is in our native county of West-

morland, where education is perhaps more generally given to youth of all classes than in any other county in the kingdom; and the Bishop of Landaff is well able to estimate the criminal conduct of the inhabitants of this county, when compared with that of others. When have we heard of a capital execution in Westmorland, except about twenty years ago, when two men were executed for a murder perpetrated near Lowther; but they were *strangers*, and committed the horrid deed *in transitu*, as they were travelling southward. How different the recurrence of crimes in the neighbouring county of Lancaster! particularly in the southerly part of it, where education is much neglected. Ireland and Scotland afford an instance upon a larger scale. Now, with respect to the latter mode, I mean the *suppression* of vice, we do not find that the censors among the Romans, by the rigorous exercise of their authority, great as it was, effected much in checking the increase of depravity and dissolute morals: indeed, it seemed more calculated to repress the extravagant and reproachful conduct of the rich, than the vices of the poor, and yet,

Luxuria incubuit, victumque ulciscitur orbem.

The censors of our own times, whether in the capacity of churchwardens, police, justices, or a society for the suppression of vice, are worthy of commendation for all the attention they give to the preservation of morals; but the general state of morals loudly declares the want of something more radically efficacious than the schemes of suppression or punishment.

"It now remains for me to crave indulgence for obtruding on thy notice a few sentiments, which I am sensible are very inadequate to so very important a subject.

"I am, with sincere respect,

"Thy friend,

G. H.

"Nov. 3, 1804."

"To Mr. G. H.

"Calgarth Park, Kendall,
Dec. 17, 1804.

"Sir—On Saturday last I received your letter, dated 3d of Nov. and the pamphlet which accompanied it, and return you thanks for them both. I have perused them both with attention and satisfaction; for there are in both judicious sentiments, issuing, I am persuaded, from a well-regulated mind. That my sentiments concur with yours on the great point of the education of youth, may be seen from the following extract from a Charge to my clergy, published in 1788. 'All nations, indeed, of which we have any account, in becoming rich have become profligate: a torrent of depraved morality has, in every opulent state, borne down with irresistible violence those mounds and fences by which the wisdom of legislators attempted to protect chastity, sobriety, and virtue. If any check can be given to the corruption of a state increasing in riches, and declining in morals, it must be given, not by laws enacted to alter

the inveterate habits of men, but by education adapted to form the hearts of children to a proper sense of moral and religious excellence.'

"I am, Sir,

"Your faithful and obliged servant,
"K. Landaff."

"Calgarth Park, Kendall,
June 15, 1805.

"Sir—In looking over some papers yesterday, previous to my setting forward for Landaff, I met with your letter of the 3d of November, 1804, and found that I had not acknowledged the receipt of it. I beg you to excuse that omission, and to be assured that I wholly concur with you in the charitable and very sensible wishes and sentiments expressed in it. I am carrying with me, to be given to the young persons in my diocese, a second address: and, as I do not mean to publish it, you will perhaps be gratified with seeing how zealous I have been, and am, in impressing on the minds of youth a due sense of religion.

"I am,

"Your faithful servant,
"K. Landaff."

Review of New Publications.

The Life of the Rev. Thomas Scott, including a Narrative drawn up by himself, and copious Extracts of [from] his Letters. By JOHN SCOTT, A. M. 8vo. London. 1822. pp. 673.

THIS is one of the most interesting specimens that has fallen into our hands of modern religious biography. The subject of the work was a clergyman of acknowledged piety, and, both as a preacher and a writer, of eminent usefulness in the church of Christ: and he lived in the exercise of his ministry, and in the varied application of his valuable talents, to a period much

beyond that which is usually allotted to the active duties of human life. His biographer is his eldest son, himself also a well-known and highly respected clergyman of that church in which his venerable parent so long and so successfully ministered; a son, whose privilege it was to be trained up under his immediate care, to have the benefit of his wholesome instructions, and his truly Christian example,—and who has now the happiness to record concerning his venerable father, not merely what others have told him, but what has fallen under his own observation, and what, from an intimate knowledge of his

father's principles and character, he can testify with all the feeling, and all the authority, which become the biographer of so distinguished a Christian minister. Under such circumstances, we should look for a narrative both interesting and instructive : and no reader can justly complain, in the present instance, that his reasonable expectations have in any degree been disappointed. It has frequently been observed, that the lives of persons, however eminent and valuable in their day, who have lived in comparative retirement, and have had no share in the great movements and changes of this busy world, afford, in general, few materials to the biographer, and excite little interest in posterity. The remark is not without many exceptions : and if Mr. Scott had never been known during his long and active life, beyond his chapel at the Lock Hospital, or his little living of Aston Sandford, and the circle of his correspondents, such was the character of his mind, and such his exemplary devotion to the high office committed to him, that there would have been no want to his biographer of instructive materials, or, to intelligent and well-principled minds, of interest in his memoirs. But, humble as was the lot of this good man, if contrasted with that of numbers who, amidst the pomp of a world which is passing away, attract for a season the attention of mankind, and then disappear and are forgotten, his name was well known in various parts of the four quarters of the globe ; and he had the honour to be intimately concerned in those mighty movements of Christian benevolence, which are already felt from the tropics to the poles, and are progressively and powerfully advancing to change the novel and religious aspect of every region of the earth. The political changes of the world will, by the lapse of ages, be frequently reversed : the present landmarks of nations will be swept away ; the great monarchies of former

days have vanished, to be succeeded by kingdoms which may, before long, submit to a similar fate : but the light of the Gospel, which the venerated subject of these memoirs laboured so earnestly and so successfully to diffuse throughout the world, will never be extinguished. In common with others who spent their lives in the same glorious cause, his Christian zeal and love will be his imperishable record : and if it were possible that, when the great moral and religious renovation for which he so zealously laboured, and wrote, and prayed, shall be effected, his writings should be unknown, and his name forgotten, he will not, on that account, have been less an instrument of good to millions yet unborn, or less influential in his generation, " through the grace given unto him," in extending the kingdom of Christ.

For writing the life of a man thus occupied, and thus distinguished, there can be no want of materials : and the author has availed himself, with great judgment, of the various sources of information to which he had access. Among these we notice particularly a memoir drawn up by the late Mr. Scott of his own life ; his several publications, especially the pamphlet entitled, " The Force of Truth ;" the communications of friends intimately conversant with his character and habits ; together with a great mass of letters addressed either to other correspondents, or personally to the writer of these memoirs. As the materials are judiciously selected, they are likewise very happily arranged. The course of his life was marked by several distinct intervals, which form the subjects of so many separate chapters : and, from the time when his views of religious truth became sound and scriptural, there is subjoined to each chapter a selection from his correspondence during the period which it included. In this Number we shall accompany the author to

the time when he was on the point of quitting the chaplaincy of the Lock Hospital, to retire to the living of Aston Sandford; and as we shall, in the next Number probably, take occasion to offer some reflections of our own, at present we shall do little more than furnish an outline, up to the period just mentioned, of the narrative itself, with a few occasional extracts from the work.

The written memoir left by Mr. Scott, of his own life, was brought down to the year 1812: it was intended to prevent misinformation, and to supply a few authentic materials in the event of any narrative being published after his death: the proper reflections to be made upon the facts thus recorded, he left to others. It would have been an instance of affectation utterly unworthy of his mind to intimate a doubt whether the public would feel any interest in him, after his labours and his life had closed: he must have known that this interest would exist, and that *some* account would certainly be required. The charges, therefore, usually brought against *auto-biography*, are, as to the *motive*, of no weight in this instance; and he must be a fastidious critic who can discover in the *execution* of the task any ground of censure: no task can be more plain, or can carry with it stronger internal evidence of honesty of mind and simplicity of intention.

The Reverend Thomas Scott was born on the 4th of February (old style,) 1746-7, at Braytoft in Lincolnshire: he was one of thirteen children, ten of whom lived to maturity. His father is represented as a man of uncommon energy of mind and vigour of intellect, who, under circumstances very unfavourable, surmounted in a considerable degree his almost total want of education.

Having gone through the common rudiments of learning, such as a village school supplies, and obtained a slight acquaintance with Latin, the subject of the present

narrative was sent at ten years of age to Scorton, in the parish of Bolton; his father having determined, in consequence of the death of his eldest son, who was a surgeon on board a ship of war, to bring him up to the medical profession. At Scorton he made considerable proficiency in his learning, attended however by the remarkable circumstance that he never could write themes, and that he looked with astonishment upon great books, being utterly at a loss to conceive how they could ever have been produced; a singular trait in the history of one, who was afterwards to prove so voluminous an author!

In September, 1762, he was bound apprentice to a surgeon and apothecary at Alford, a village in the neighbourhood of Braytoft. It was his unhappiness to be placed with a master whom he describes as in all respects unprincipled, and probably an infidel. Under such authority, and with such an example, his own moral character, which he previously represents in no very favourable light, was not likely to be much improved: and at the end of two months he was dismissed by this very master in disgrace. Yet here it was, and by a remark of this unprincipled man, that he was first led to feel any serious conviction of sin against God. "Remonstrating with me," he says, "on one instance of my misconduct, he observed, that I ought to recollect it was not only displeasing to him, but wicked in the sight of God. This remark produced a new sensation in my soul, which no subsequent efforts could destroy; and proved, I am fully satisfied, as far as any thing proceeding from man was instrumental to it, the primary cause of my subsequent conversion." How unlikely the means to produce such a change! how little could have been anticipated all the subsequent effects of it!

His master having refused to

give up his indentures, he could not be placed out with any other member of the profession; and on his return home he was employed to perform, as well as he could, the most laborious and unpleasant parts of the work belonging to his father's occupation, that of a grazier. He continued in this employment for nine years, encountering all kinds of weather, and compelled to associate with persons of the lowest station of life, and wholly destitute of religious principle. Yet was he not at times without deep convictions of his sinful and guilty state, and without earnest desires, often vehemently expressed, for the mercy of God: and cut off as he now seemed to be from all prospect of accomplishing his object, he still indulged the thought which he had formerly entertained, of going to the university, and of taking upon himself the clerical profession. The checks and impediments which he experienced in his studies, under his father's roof, at length dissipated his ideas of promotion in literary pursuits; and after some years of discontent and irritation he became more reconciled to his lot, and concluded that he should at last be provided for as a grazier. His elder brother was already fixed upon a farm; and he therefore seemed with reason to expect that he should himself succeed to the farm of his father.

Having discovered, however, that the lease of this farm was left by will to his brother, and that he was merely to be under-tenant to him for some marsh grazing lands of no very inviting aspect, and without a house, he determined to extricate himself from his situation; recommenced his studies with vigour; and in a moment of provocation threw off his shepherd's dress, declaring his fixed purpose never to resume it. Recollecting, however, in the morning, that a large flock of ewes, in yeaning time, had no skilful person to look after them, he so far abated of his resolution as to return and

fulfil his shepherd's duties; but his main purpose he determinately pursued; and he went over immediately to Boston, to lay his case before a clergyman with whom he had cultivated a slight casual acquaintance.

It will readily be believed that the clergyman listened to his tale with not a little surprise: but having examined him in the Greek Testament, he readily promised to introduce him the next week to the archdeacon, who was then to hold his visitation. At the time appointed, Mr. Scott having evinced his sense of filial duty by employing the intermediate days in again assisting his father, repaired once more to Boston, and met with so favourable a reception from the archdeacon, that he was induced to purchase the necessary books, and to apply himself diligently to study and composition. Having soon after procured a title to a small curacy, (Martin near Horncastle,) after walking for the purpose above fifty miles, and having procured testimonials and the other requisite papers, he repaired to London for ordination within seven weeks from the time of leaving his father. On his arrival he was informed, that as his papers had not come in time, and as other circumstances were unfavourable, he could not be admitted a candidate. In fact, he was suspected of Methodism; though, so far as appears, he might with just as much truth have been suspected of Mohammedanism. The bishop, however, condescendingly granted him an audience; and, on condition of his procuring his father's consent, and a letter from some beneficed clergyman in the neighbourhood, intimated that he should probably admit him as a candidate at the next ordination. The conditions were such as almost to reduce him to despair, but there was no remedy: he therefore returned home, a great part of the way on foot; and at length reaching Braytoft, after walking twenty miles in

the forenoon, he put off his clerical clothes, resumed his shepherd's dress, and sheared eleven large sheep in the afternoon!

Some members of his family beginning now to feel an interest in his success, the difficulties, which before appeared almost insuperable, were presently removed; and he was ordained at Buckden, at the ensuing Michaelmas, and entered upon the curacy of Stoke and Weston-Underwood, Bucks, with a salary of about 50*l.* a year.

And what was the state of mind, and what were the views and principles, with which Mr. Scott engaged in the office of the ministry? He has expressed himself on this subject in terms of great humility; and has given a description of his character and state of mind, which we are anxious to exhibit by way of warning to candidates for orders.

"The force of truth sufficiently explains the state of my heart and my conduct, as it must have appeared in the sight of God, in this most solemn concern of my ordination; and it suffices here to say, that, considered in all respects, I deliberately judge this whole transaction to have been the most atrocious wickedness of my life. But I did not, at the time, in any degree regard it in this light; nor did I, till long after, feel any remorse of conscience for my *prevaricating*, if not directly *lying*, subscriptions and declarations, and all the evil of my motives and actions, in the whole concern." p. 38.

"At this period," he says, referring to the time when he lived with his father subsequently to his apprenticeship, "though I was the slave of sin, yet my conscience not being pacified, and my principles not greatly corrupted, there seemed some hope concerning me: but at length satan took a very effectual method of silencing my convictions, that I might sleep securely in my sins: and justly was I given over to a strong delusion to believe a lie, when I held the truth that I did not know in unrighteousness. I met with a *Socinian* comment on the Scriptures, and greedily drank the poison, because it quieted my fears, and flattered my abominable

pride. The whole system coincided exactly with my inclinations, and the state of my mind. In reading this exposition, sin seemed to lose its native ugliness, and to appear a very small and tolerable evil; man's imperfect obedience seemed to shine with an excellency almost divine; and God appeared so entirely and necessarily merciful, that he could not make any of his creatures miserable, without contradicting his natural propensity. These things influenced my mind so powerfully, that I was enabled to consider myself, notwithstanding a few little blemishes, as upon the whole a very worthy being." pp. 39, 40.

After proceeding to state the fact of his explaining away, according to these Socinian models, the mysteries of the Gospel, and soothing his conscience with the wretched opiates which that system affords, he adds,—

"In this awful state of mind, I attempted to obtain admission into holy orders!—As far as I understood such controversies, I was nearly a Socinian and Pelagian, and wholly an Arminian. While I was preparing for the solemn office, I lived, as before, in known sin, and in utter neglect of prayer; my whole preparation consisting of nothing else than an attention to those studies, which were more immediately requisite for reputably passing through the previous examination.

"Thus with a heart full of pride and wickedness; my life polluted with many unrepented, unforsaken sins; without one cry for mercy, one prayer for direction or assistance, or for a blessing upon what I was about to do; after having concealed my real sentiments under the mask of general expressions; after having subscribed Articles directly contrary to what I believed; and after having blasphemously declared, in the presence of God and of the congregation, in the most solemn manner, sealing it with the Lord's supper, that I judged myself to be 'inwardly moved by the Holy Ghost to take that office upon me,'—not knowing or believing that there was any Holy Ghost,—on September the 20th, 1772, I was ordained a deacon.

"For ever blessed be the God of all long-suffering and mercy, who had patience with such a rebel and blasphemer;

such an irreverent trifle with his majesty ; and such a presumptuous intruder into his sacred ministry !" pp. 40, 41.

We wish it were in our power to proceed farther with these reflections of this humbled penitent, and to add the just and forcible remarks of his biographer on the subject. It is pleasing to see that in the midst of this dereliction of sound principle and laudable conduct, there was yet much to be commended in his behaviour to his own family : his sentiments of filial duty speedily revived, and his letters written at this period convey a far more favourable impression, than his own report would lead us to expect, of his social character. Indeed, throughout the whole of his narrative, it must be remembered, that the sketch comes from the pen of a man who judged of principles and actions by the strict standard of Scripture, and whose deep self-humiliation led him to view his own conduct in a much severer light than that in which it would have appeared to an impartial spectator. It is by no means for the interest of religion, nor is it true in fact, to believe that such men as Mr. Scott were more profligate before their conversion than the ordinary run of worldly men.

From the time of his commencing the duties of his two curacies, he applied with renewed diligence to literary pursuits, and gave himself with commendable zeal and attention to his ministerial labours. He seems from the first to have been desirous of doing good : and, notwithstanding the benumbing influence of those cold and freezing regions into which Socinianism usually carries its votaries, the desire to be useful, and the interest which he took in the welfare of his people, appear gradually to have acquired strength. In the midst of his doctrinal aberrations, there was a certain uprightness and integrity of character, which led him to be assiduous and even exemplary in the discharge of his pastoral

care. Among his near neighbours at this time was the late Reverend John Newton, afterwards Rector of St. Mary Woolnoth, London : but hitherto Mr. Scott had little knowledge of his character, and was prejudiced against his doctrines. Happening to converse upon the subject with the apothecary of Olney, who spoke of Mr. Newton as a very singular man, Mr. Scott observed,

"He gave Mr. Newton full credit for blameless and benevolent conduct, and for diligence as a minister : but he was 'a methodist and an enthusiast to a very high degree.' 'I cannot,' said the apothecary, 'tell what judgment to form of his preaching ; it is like nothing which I ever heard : I wish you would come and hear him, and give me your opinion. He preaches on a Thursday evening : come and dine with me, and we will go to church together.' This, the narrative adds, was accordingly settled and executed. I sat fronting the pulpit, and verily thought Mr. Newton looked full on me when he came into the desk ; and, when he named his text, to my great astonishment it was this ; 'Then Saul (who also is called Paul,) filled with the Holy Ghost, set his eyes on him, and said, O full of all subtlety and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord ?' (Acts xiii. 9, 10.) As I knew that he preached extempore, I took it for granted that he had chosen the text purposely on my account. He observed, indeed, that ministers in the present day, not being under any immediate or infallible influence of the Holy Spirit, ought not to imitate the decided and severe language of the Apostle : and he then undertook to show what were the right ways of the Lord, and to point out the wickedness and danger of persisting in endeavours to pervert or oppose them. But I thought his doctrine abstruse, imaginative, and irrational ; and his manner uncouth ; and the impression, that, though Elymas was named, I was intended, abode with me for a long time ; nor was it wholly effaced till I discovered, some years afterwards, that he was regularly expounding the Acts of the Apostles, and that this passage came in course that evening ; and that,

in fact, he neither saw nor thought of me. The idea, however, that I was aimed at, neither alarmed nor irritated me; but, at first, served me as a subject of merriment; and, afterwards, when I knew him better, but had not yet obtained the just explanation of the case, it appeared to me unaccountable. Yet, alas! at that time, the passage was but too appropriate to my character and conduct.—After this I never heard Mr. Newton preach, till my creed accorded with his in all the great outlines.” pp. 61—63.

The example of Mr. Newton proved at this time more effectual than his sermon; and a visit which that gentleman paid to a dying person in Mr. Scott's parish, tended greatly to stimulate him to increased diligence in this, and possibly in other branches of his ministerial duties.

While thus gradually advancing in the knowledge of Divine truth, and in a practice conformable to that knowledge, he entered into the marriage state with Mrs. Jane Kell; a person, as it appears, of superior mind and information; and who, instead of retarding his spiritual progress, was disposed to go forward with him in the attainment of religious knowledge, and the fulfilment of all Christian obligations. He now commenced family devotion; and, as his views improved, exchanging a short manual of prayers belonging to his wife for Jenks' Devotions, and then himself composing prayers on particular occasions, to be added to the form, he at last adopted the method of extemporary prayer. His son dwells with much warmth of feeling on this interesting part of his domestic economy; and remarks, “that to his constant and edifying observance of family worship, in connexion with the steady consistent spirit and conduct which, notwithstanding imperfections incident to human nature, they could not fail to remark in him, is very much to be traced, not only the blessing of God, which I trust has descended on his own family, but

the further striking and important fact, that in very few instances has a servant, or a young person, or indeed any person, passed any length of time under his roof, without appearing to be brought permanently under the influence of religious principle.”

Within a few months after his marriage, Mr. Scott exchanged his curacy of Stoke for that of Ravenstone, to which place he removed in 1775. This curacy he retained till 1781: and this was always the favourite scene of his ministerial services.

“It was at this time that my correspondence with Mr. Newton commenced. At a visitation, May, 1775, we exchanged a few words on a controverted subject, in the room among the clergy, which I believe drew many eyes upon us. At that time he prudently declined the discourse; but a day or two after he sent me a short note, with a little book for my perusal. This was the very thing I wanted; and I gladly embraced the opportunity, which, according to my wishes, seemed now to offer,—God knoweth, with no inconsiderable expectations, that my arguments would prove irresistibly convincing, and that I should have the honour of rescuing a well-meaning person from his enthusiastical delusions....I wrote him a long letter, purposing to draw from him such avowal and explanation of his sentiments, as might introduce a controversial discussion of our religious differences. The event by no means answered my expectation: he returned a very friendly and long answer to my letter; in which he carefully avoided the mention of those doctrines which he knew would offend me: he declared, that he believed me to be one who feared God, and was under the teaching of his Holy Spirit; that he gladly accepted my offer of friendship, and was no ways inclined to dictate to me; but that, leaving me to the guidance of the Lord, he would be glad, as occasion served, from time to time, to bear testimony to the truths of the Gospel, and to communicate his sentiments to me, on any subject, with all the confidence of friendship.

“In this manner our correspondence began, and it was continued, in

the interchange of nine or ten letters, until December the same year. Throughout I held my purpose, and he his. I made use of every endeavour to draw him into controversy, and filled my letters with definitions, inquiries, arguments, objections, and consequences, requiring explicit answers. He, on the other hand, shunned every thing controversial, as much as possible, and filled his letters with the most useful, and least offensive instructions; except that now and then he dropped hints concerning the necessity, the true nature, and the efficacy of faith, and the manner in which it was to be sought and obtained; and concerning some other matters, suited, as he judged, to help me forward in my inquiry after truth. But they very much offended my prejudices, afforded me matter of disputation, and at that time were of little use to me. . . . When I could not obtain my end, at my instance the correspondence was dropped; . . . and our acquaintance was, for a season, almost wholly broken off. For a long time we seldom met, and then only interchanged a few words on general topics of conversation. Yet he all along persevered in telling me, to my no small offence, that I should accede one day to his religious principles; that he had stood on my ground, and that I should stand on his: and he constantly informed his friends, that, though slowly, I was surely feeling my way to the knowledge of the truth. So clearly could he discern the dawns of grace in my soul, amidst all the darkness of depraved nature, and my obstinate rebellion against the will of God." pp. 81—83.

The expectation thus expressed by Mr. Newton was grounded chiefly upon the honesty and integrity of Mr. Scott's character. Notwithstanding a very narrow income, and an increasing family, Mr. Scott had avowed his determination not to accept preferment, then likely to be soon presented to him, as the price of subscription to Articles, which, with his Socinian notions, he did not believe. The fact was known to Mr. Newton; and he had the penetration to perceive, that a mind inquiring after truth, and honestly determined to submit to any sacrifice rather than

violate conscience, would not be left in permanent and serious error.

His unwillingness to subscribe to the Articles, as the passport to a living, depended entirely upon the strictness or laxity with which such subscription was to be interpreted. There was in him no affectation of voluntary suffering, and no idle scrupulosity under the pretence of conscientiousness: he had formed his resolution to do at all hazards what he believed to be right; and his conduct through the whole of this matter evinced a firmness of resolution, and a dependence upon the providence of God, which would reflect credit upon a better creed than Socinianism can boast. The reader will perceive something of his spirit by the following extract from one of his letters.

"My conscience must be my judge in this world, and my Saviour in the next; and to them I appeal for the rectitude of my intentions. But even were I to be put to the trial of losing all my worldly goods, let me ask you, would you have me follow the example of the young man in the Gospel, who, sorrowing, left Christ rather than part with his large possessions? What think you of what our Lord says; 'But seek ye first the kingdom of God, and his righteousness, and all other things shall be added unto you?' Dare you believe this promise or not? I DARE: and will act accordingly, by God's assistance. As to what you argue of my family, &c. I will take every honest precaution to provide for them; and I dare confidently submit the event to God, without once distrusting his veracity and goodness. Nor will I ever violate my conscience to provide for my family: at least I hope I never shall. . . . Were I in your condition, as a private Christian, the subjects of my scruples would give me no concern: and I join in the whole Liturgy of the Church, some very few things excepted, with the highest satisfaction. As to my preaching, I neither preach for nor against any human inventions. The word of God is my subject and my rule; and my preaching, I may venture to say, is more calculated to satisfy than to raise doubts and scruples. Without preferment I may live, and live comfortably and happily; but

without a clear conscience I cannot. I am a minister of the Church of England, and hope to continue so, as I prefer her liturgy, her discipline, and her doctrine, to that of any other society of Christians in the universe: and if, by subscribing her Articles, they will declare they mean no more than such a preference, I will subscribe; but, if they mean by subscription an implicit belief of all their doctrines, it is a price I will not pay for preferment... Mr. Lindsay I think in many dangerous errors, and I am sorry my father has got his book." pp. 92—94.

Neither can we suppress some of the remarks made by his son upon his correspondence on this subject.

"All this appears to me to present as fine an exhibition, in proportion to the stage on which it was passing, as can, perhaps, be pointed out since the days of Luther, of a man resolutely taking the right side in a severe case of that conflict, which is continually, in one form or other, carrying on in the world, between conscience and present interests; and in which so few are proof against the various assaults that temptation makes upon them. These letters demonstrate that, though the writer was yet far from having obtained just views of Christian doctrines, even of those doctrines which are most essential to the formation of the Christian spirit and character, he yet had received that great principle of 'obedience to the faith,' which was sure, under the Divine blessing, ultimately to bring him right; to lead him to the reception of every truth, and to submission to every duty, as they might be successively brought home to his conviction. Indeed, almost all the great lineaments of my father's subsequent character are here presented to us in embryo, or indeed in a stage of considerable development;—his decision and boldness; his inflexible integrity; his acknowledgment of God in all his ways; his firm faith in His word and His providence; his superiority to the world; his exalted views of the service which Christ requires of us, especially in the sacred ministry;—views, be it observed, which, however familiar they may be to any of us, opened upon him with all the air and impression of a new discovery." pp. 94, 95.

There can indeed be no ques-

tion, as the writer of this life further remarks, that Mr. Scott was at the time praying to God in an acceptable manner, as well as profitably reading the Scriptures. He was still involved in great errors of doctrine: but he no longer planted himself within the ramparts of Socinianism, as if at any hazard determined to defend them. He was on some great points certainly in darkness; but he was seeking to come to the light: he knew not the truth, but he was anxiously inquiring for it: and even if we were unacquainted with his subsequent history, we might well be satisfied, that a mind thus influenced and thus disposed could never finally rest in principles and doctrines so awfully opposed to the testimony of the word of God. The impulse had already been given to his mind: he could no longer be satisfied with considering Christ merely as the instructor of mankind: he beheld in him the Redeemer and Saviour of the world; and was persuaded that, "on him, by faith, we should rely for forgiveness, for effectual assistance in obeying his precepts, and for the acceptance of our imperfect obedience."

Hitherto Mr. Scott had added somewhat to his income by pupils: but having, as he became more decisively attentive to religion, lost one pupil, and having now moreover learned, more practically at least, to trust in the providence of God for temporal subsistence, he determined altogether to relinquish the system of tuition. "After many delays," he writes, "I complied with the admonitions of my conscience, and disengaged myself from all other employments, with a solemn resolution to leave all my temporal concerns in the hands of the Lord, and entirely to devote myself to the work of the ministry. Having thus become master of all my time, I dropped every other study, and turned the whole current of my reflections and inquiries into another channel: and for se-

veral years I scarcely opened a book which treated of any thing besides religion." It is proper to add in this place, that he did not deem it necessary always to adhere to this plan: when his mind was made up and well stored with information upon theological questions, his reading became as various as he had the opportunity of making it. Among other works mentioned by his son, as having particularly gained his attention, are, "Locke's Treatises on Money," and Mr. H. Thornton's work on Paper Credit;—works which we should have thought not immediately in his way. At a much later period also, he felt himself deeply interested in reading the Greek tragedians and other classic authors with his pupils.*

Were it necessary to cite further proof of the change in his religious views, we might adduce a remarkable letter to his sister, dated Dec. 30, 1776. In this letter he expresses himself in very decisive terms upon some of the most important doctrines of revelation: and if, on certain points, he would at a later period have adopted different language, we may consider him from this time as having nearly embraced *in substance* the views which he afterwards maintained.

In the spring of 1777, Mr. Scott removed to Weston-Underwood, to the house afterwards well known under the name of the Lodge, as the residence of the poet Cowper: and about the same time recommenced his intercourse with Mr. Newton.

"Under discouraging circumstances," he tells us in the 'Force of Truth,' he 'had occasion to call upon Mr. N., and was so comforted and edified by his discourse, that his heart, being by this means relieved of its burden, became susceptible of affection for him. From that time,' he says, 'I was inwardly pleased to have him for my

friend; though not, as now, rejoiced to call him so.' p. 114.

"This year 1777, was marked as bringing his religious inquiries to a decisive result, and giving somewhat of mature form to his scheme of doctrine. In the course of it, his views were cleared up, and his sentiments established, successively, upon the doctrines of the atonement, human depravity, the Trinity, justification, the work of the Holy Spirit, and, finally, on that of personal election. Now also he was enabled, after many conflicts with himself, to make his last and most trying sacrifice, that of reputation; and calmly, yea, cheerfully, to submit to 'suffer reproach,' and to be accounted 'a fool for Christ's sake.' From about the close of this year, he began with profit to hear Mr. Newton preach; and, being established in the belief of the great truths of the Gospel, to cherish their proper influence upon his own heart and life." pp. 116, 117.

The reality of the great change which had now taken place in his mind, and his unbending resolution to act consistently with his profession, were soon manifested by his conduct: and the Christian, and especially the Christian minister, may learn from him a lesson, as to the manner of declining to do what his conscience condemns, which deserves to be universally followed. Having seen, in the pernicious consequences occasioned by his own example, the evil of playing at cards, he avowed his fixed resolution to play at cards no more: the effect of this public avowal was, that he was never asked to play afterwards.

"Let me therefore from my own experience, as well as from the reason of the case, urge persons, from their first entrance upon a religious course, when asked to do any thing which they disapprove, fairly to state their disapprobation as a point of conscience. For not only is this most becoming those in whom there is no guile, but it is also by far the most prudent proceeding. If they assign reasons drawn only from local and temporary circumstances, when those circumstances are changed, they will be pressed again and again with re-

* Mr. Scott afterwards took pupils, with a view to the ministry and missionary undertakings.

doubled earnestness ; whereas, if they once fairly declare their refusal to be the result of deliberate consideration, and the dictate of conscience, the hope of prevailing upon them will be given up, and they will save themselves great trouble and danger.

"Let me also observe, that the minister who would not have his people give into such worldly conformity as he disapproves, must keep at a considerable *distance* from it himself. If he walk near the brink, others will fall down the precipice.—When I first attended seriously to religion, I used sometimes, when I had a journey to perform on the next day, to ride a stage in the evening, after the services of the Sabbath ; and I trust my time on horseback was not spent unprofitably. But I soon found that this furnished an excuse to some of my parishioners for employing a considerable part of the Lord's day in journeys of business or convenience. I need scarcely add, that I immediately abandoned the practice, on the same ground on which I resolved never more to play at cards, even before I thought so unfavourably of them as I now do." pp. 122, 123.

In 1779, he published the popular pamphlet, to which we have already adverted, entitled, "The Force of Truth." The work was revised by Cowper ; and, as to style and externals, he tells us, but not otherwise, was considerably improved by his advice.

The sixth chapter contains a series of letters belonging to the period which marks the change in Mr. Scott's religious views. Several of these are addressed to members of his own family, who were by no means well pleased with his new principles and altered character. All these letters indicate a kind and affectionate disposition : and at the same time they afford clear evidence of the power of Divine grace upon his heart, and of the peace and comfort which he derived from it. Some of them refer to subjects of domestic affliction ; by which a mind so sensible as his must have been deeply affected : but the Christian spirit and Christian character are conspicuous throughout ; and when

bereft of his children by the hand of death, he expresses, like his venerable contemporary, Mr. Hey, a scriptural joy that they are adopted into God's family, taken home to his house, and filled with his love.

The removal of Mr. Newton to St. Mary Woolnoth, in 1780, left vacant the curacy of Olney, where he was very anxious for Mr. Scott to succeed him. The violence of party spirit in that place, however, for the present defeated the plan : and—greatly to the satisfaction of Mr. Scott, who wished to remain at Ravenstone—the prevailing party succeeded in procuring the appointment of another clergyman. Mr. Newton was much grieved at this circumstance ; as both the principles and practice of the new minister were completely Antinomian. In about twelve months this person had embroiled himself with the parishioners, and acted in such a manner as to be publicly rebuked by the archdeacon at the visitation. His resignation of the curacy speedily followed : and Mr. Scott, after consulting with his friends, accepted the appointment ; being succeeded, to his great regret, at Ravenstone, by this very Antinomian.

This change from Ravenstone to Olney, was, in the first instance, by no means favourable to the income of Mr. Scott ; and for some time he was greatly straitened, and occasionally discouraged. His congregations were small, and notwithstanding the utmost assiduity in his parochial ministrations, it does not appear that he ever enjoyed in that place any considerable degree of what is called popularity. There is indeed something very humiliating in the reflection, how little popularity this sound and powerful divine attained, even in the subsequent years of his life. His unpopularity is noticed by himself again and again : and it may serve to remove the despondency of many a pious and able minister, when he sees himself deserted even by those

who make a loud clamour about religion, for some ignorant and noisy Antinomian, that thus it happened to one of the best, and ablest, and most experienced ministers of this age: to a man, whose name will be blessed, and had affectionately in remembrance, when these transitory meteors have burnt themselves out and are forgotten.

To those who are acquainted with Cowper's Letters, it may not be uninteresting to be reminded, that in the vicarage-house at Olney, then occupied by Mr. Scott, Lady Austen took up her abode. This was in the year 1782, about eighteen months after Mr. Scott became the curate of Olney. To Lady Austen he was indebted for a subscription, previously promised by the parishioners, but not hitherto raised, although formerly presented annually to Mr. Newton. The amount was not large: but to his small income every trifling accession was important.

"In the vicarage-house at Olney, during Lady Austen's residence there, most of those events which are recorded in the life of Cowper, as pertaining to this period, occurred. Here 'the Task' was imposed and undertaken. Here 'John Gilpin' was told as a story in prose, and the plan formed of giving it circulation in verse. Some things in the published account are not very accurately stated, as I know, who saw the springs which moved the machine, and which could not be seen by a more distant spectator, or mere visitant.—After some time the cordiality between Mrs. Unwin and Mr. Cowper, on the one part, and Lady Austen on the other, was interrupted; and my lodger suddenly left me, to my no small regret."

"During her continuance at Olney, Mr. Hayley observes, the three friends 'might be almost said to make one family, as it became their custom to dine always together, alternately in the houses of the two ladies;' and it was in order to facilitate this constant intercourse, that a door was opened in the vicarage garden-wall towards the back of Mr. Cowper's premises." pp. 163, 164.

We could not resist this little notice concerning a poet, with

whose private history the readers of Hayley are so familiar; and who, whenever he appears, comes to us in the guise of an old favourite and a friend.

It was during Mr. Scott's residence at Olney, that he gave into the irregular plan of preaching, not unfrequently, in private houses, or in unlicensed and unconsecrated buildings. He declares, what every candid person will readily believe, that he was conscious of no improper motives in adopting this practice, and expresses a hope that he was influenced by zeal for the honour of Christ, and love to the souls of men. Neither will it be denied that his labours were attended with spiritual benefit. There is, in particular, the testimony of the celebrated and excellent Dr. Carey of Serampore: "If there be any thing of the work of God in my soul, I owe much of it to his preaching, when I first set out in the ways of the Lord." Such a statement, from such a man, is decisive as to the occasional efficacy of this mode of preaching; but it does by no means remove the objections to which it is on other accounts justly exposed: and so much was Mr. Scott himself afterwards convinced of the inexpediency of these irregular proceedings, that he at last entirely abandoned them. It may perhaps serve in some measure to exculpate him, that other good men of the last century, and to whom he was personally known, had set the example: most, if not all of these divines, it may be presumed, would in these days entertain the same objections to the system, which Mr. Scott and others of them have been known to express.

"At Olney my father published a Thanksgiving Sermon on the close of the American war, preached July 29, 1784; and, about nine months afterwards, his Discourse on Repentance. Of the latter he thus speaks in his narrative.

"The Discourse on Repentance, was first preached as a sermon to a very

small congregation at Olney, and afterwards to a very large congregation (irregularly) at Paulerspury, in Northamptonshire, where it produced permanent effects in several instances. I then wrote and enlarged it for the press, commonly with a child on my knee, or rocking the cradle, and my wife working by me; for a study and a separate fire were more than my purse would allow. I augured much usefulness from this work, as did my wife also, far more than from the 'Force of Truth;' yet, having printed seven hundred and fifty copies, and given away at least a hundred, I do not think the rest of the impression would ever have been sold, had I continued at Olney. Even of the 'Force of Truth,' ten years elapsed before the first edition, consisting of a thousand copies, was disposed of; though now nearly that number is usually sold in a year.* But several persons, who expressed much approbation of that work, decidedly opposed the Discourse on Repentance. So discouraging a beginning had my labours from the press!" pp. 178, 179.

His correspondence from the year 1780 to 1784, the period after Mr. Newton's removal to London, represents him as occasionally much harassed with the conduct of the Antinomians. He had the impression that Antinomianism is one of the most injurious heresies that satan ever invented: and seeing how prone many professors of religion were to fall into this snare, he expresses his determination to do his utmost for the purpose of checking the evil.

"The [professed] conversion of the Antinomian, notwithstanding all his good feelings, only leaves him tenfold more a hater of the God of the Bible, than he was before. This, my friend,' he proceeds, 'I am sure of, and see more and more clearly every day; and the enmity of loose professors against searching, practical preaching, is full proof of it: and by God's grace I purpose to spend my whole life in bearing testimony against it; and shall rejoice in having you for a helper. In this work

* Six thousand copies of a cheap edition have been sold within the last six months."

we must expect no quarter, either from the world or some kind of professors. But we need wisdom equally with zeal and boldness. Let us observe that some excellent men, far before us in every other respect, have been unintentionally betrayed into some mistakes of this kind; that therefore a religion bordering on Antinomianism has the countenance of respectable names; strong prejudices are in most places in favour of it: many hypocrites, I doubt not, there are amongst those who are for it; but they are not all hypocrites. We are poor inconsistent creatures, and few see the consequences of their own sentiments. You and I are young, obscure, little, nothing in comparison of those who have lent their names to the opposite side. We must not therefore call them masters; nor must we conceal our sentiments, or shun to declare the whole counsel of God. The wisdom that is from above is first pure, then peaceable. We have therefore need of this wisdom: let us ask it of God. I would recommend it to you, and to myself, whilst we guard against one extreme, to be careful lest we be pushed by satan into the other. If we are faithful, we shall be called self-willed, self-important, obstinate. The clamour we may condemn; but let us watch and pray against the thing itself. They will say, we speak and act in our own spirit; let us beg of God continually that they may have no just reason to say so. They will say we are legal: but let us, by preaching Christ, and dwelling clearly and fully on the glorious scheme of free redemption, and its peculiar doctrines, improving them to practical purposes, confute them." pp. 201, 202.

Mr. Scott was, in doctrinal views, a Calvinist: we plead not for this peculiarity in his creed; but if there were any one thing more remarkable than another in his style of preaching, it was the *practical tendency* of his sermons: he was the determined advocate of Christian holiness in *all its branches*, and no Antinomian ever could endure him.

"As for myself," says he, in a letter written about this period, "I am very unpopular in this town, and preach in general to very small congregations. Before I came hither I had two curacies

in the neighbourhood, one of which I retain with Olney. There I have a people to whom the Lord has made me the instrument of good. They love me, and are a comfort to me. They are not very numerous, but so many as to prevent my complaining that I have quite laboured in vain; and the Lord adds to their number one and another from time to time. O that he would multiply them a hundred, or a thousand fold!—I have a few even at Olney who cleave to me, and a small number of those who are my own: but I labour under great discouragement in this respect, and am generally looked upon as unsound, legal, arminian. The truth of the matter is, upon mature deliberation I am convinced that the preaching of the present day is not practical enough, or sufficiently distinguishing between true and false experience. I therefore speak more fully than most do of the moral character of the Deity; of the excellency, glory, and loveliness of that character as described in the word of God. From this I deduce the reasonableness and excellency of the holy law of God; which I endeavour fully to open in its extensive requirements." pp. 207, 208.

As an instance of his fervour of spirit in the work of the ministry, we select the following extract from a letter (1785) to the Rev. Mr. Mayor.

"I believe satan prevails as much against the cause of Christ by persuading ministers to sit still, or merely to go on in the beaten round, without attempting any thing more, as in any other way. My conscience is never quiet and joyful, but when I am busy in some ministerial employment; not merely in acquiring, but in communicating the knowledge of divine things by my tongue and pen: not only by meditation endeavouring to affect my own heart, but, by some method or other, endeavouring to affect others, and stir them up to seek, trust, love, and serve the Lord. And, after a multitude of thoughts about pride, ambition &c. influencing me to be active, (and they will insinuate themselves,) I am persuaded satan would have me while away my life in inactivity, under pretences of modesty, diffidence, and humility: and he never is wanting to furnish me with excuses for delaying or shifting services. But I beg of God to

rouse us from this lethargy. Paul says to Timothy, Be instant in season, out of season; preach the word; and seems to think there is more danger of sloth, than of too great activity in the preacher of the Gospel. May the love of Christ constrain us, and compassion for perishing souls prevail with us, to leave no means untried to promote faith and holiness, and to bear testimony against irreligion and false religion; to awaken the careless, to undeceive the deluded, to allure souls to Christ, to encourage the humble, and stir up the believer to glorify God.—Write soon a letter longer than the note you sent from Birmingham, and let me know how things go on in your soul, and in your congregation. Stir up, my brother, the gift of God that is in you. *Hoc age.* Now is the time to labour, and suffer hardship and reproach. It is both seed-time and harvest; and it is shameful to sleep in either. Cast your bread upon the waters. Sow in the morning, and in the evening, and water it with many prayers; and, if you see it not before, you will see the fruit of it at the last day." pp. 213, 214.

Mr. Scott's outward circumstances had now, in some measure, improved at Olney; and there was little doubt that if he continued there till the death of the incumbent, then very old, he would succeed to the living. This was however in itself no very desirable preferment: and as his ministry still continued unpopular, there was not much prospect either of his remaining with comfort, or being provided with another curacy. Such, indeed, at this time, was the impression, even among his clerical brethren, concerning his harshness in the pulpit, that he was reminded of it by a clergyman in London, neither in very courtly terms nor at a very seasonable moment. Just as he was going into the pulpit, his friend said to him, "Do not scold my people as I have heard you do the people at Olney."

"Mr. Cowper," says the narrative, "in letters to Mr. Newton, which have since been published by Mr. Hayley, and which pretty generally found their way into the Reviews, brought the same

charge against me, in strong terms ; which, coming from so eminent and popular a character, must have great weight. But Mr. C., it should be known, never heard me preach ; neither did Mrs. Unwin, nor their more respectable friends. Mr. C.'s information concerning my preaching was derived from the very persons, whose doctrinal and practical Antinomianism I steadily confronted.—Notwithstanding these harsh censures, however, God blessed my ministry at Olney to the conversion of many ; and to effectually repressing the Antinomian spirit which had gone forth in the place : and thus it was made subservient to the usefulness of my successors, who were not bowed down with the same load of unpopularity that I was.

"In explanation," adds Mr. John Scott, "of what is here mentioned concerning Mr. Cowper's never hearing my father preach, it should be remembered, that one feature of the unhappy illusion under which that admired character laboured, was a persuasion that it was his duty to abstain from religious worship. I believe I am correct in stating the fact thus generally : certainly, at least, he abstained from *public* worship as from a blessing prohibited to him : and I think I have a distinct recollection, that, though he might suffer prayer to be offered in the room with him, he declined joining in it." pp. 216, 217.

We believe this statement to be correct. About four and twenty years ago, Mr. Newton gave a similar account in our hearing : "Mr. Cowper," he observed, speaking of a period by some years prior to this, "was accustomed to fetch me, when he had found any poor persons that were sick, that I might converse and pray with them ; but he would not kneel down : he stood quietly in a corner : he thought that prayer might be beneficial to others, but that *he* had no sort of concern with it."

On returning home from one of his irregular excursions, Mr. Scott found a letter from the Secretary of the Lock Hospital, informing him of the Governors' intention to appoint a person to the office of Morning Preacher to the Chapel, and visiting Chaplain to the pa-

tients ; and inviting him to come to town, and to give them the opportunity of hearing him. With much doubt and hesitation he obeyed the wish of the Governors, and with considerable reluctance accepted the appointment. The difficulties of his new situation were at first in a great measure unknown to him ; but when he found how prevalent among the congregation at that time was the spirit of party, and how little reliance could be placed upon some who appeared in the first instance to be his warmest friends, he expressed a strong apprehension that he had acted precipitately, and a conviction that if he had been duly informed concerning the situation, he should have thought it madness to engage in such a service.

Yet to this step, humanly speaking, we are indebted for a most effective stand in London against a meager and corrupt representation of Christianity, and for his invaluable commentary on the holy Scriptures.

We cannot but notice once again the amount of his clerical income. "My salary at the Lock," he tells us, "was no more than 80*l.* a year, nearly 40*l.* of which was necessary for rent and taxes."

"I had indeed imagined that I should, without much difficulty, procure a lectureship on the Sunday afternoon or evening, and perhaps one on the week-day ; and stood ready for any kind or degree of labour to which I might be called. But, whilst almost all my brethren readily obtained such appointments, I could never during the seventeen years of my residence in town, procure any lectureship, except that of St. Mildred's Bread-street, which in a manner came to me because no other person thought it worth applying for. It produced me, on an average, about 30*l.* a year. Some presents, however, which I received, added considerably to its value during the last two or three years that I held it. For some years, also, I preached at St. Margaret's, Lothbury, every alternate Sunday morning, at six o'clock, to a small company of people, and ad-

ministered the sacrament. The stipend, however, for this service, was only 7s. 6d. a time, though I walked about seven miles in going and returning." pp. 226, 227.

For a specimen of his Sunday labours, we insert the following statement, made by a visitant at his house.

"At four o'clock in the morning of every alternate Sunday, winter as well as summer, the watchman gave one heavy knock at the door, and Mr. Scott and an old maid-servant arose,—for he could not go out without his breakfast. He then set forth to meet a congregation at a church in Lothbury, about three miles and a half off;—I rather think the only church in London attended so early as six o'clock in the morning. I think he had from two to three hundred auditors, and administered the sacrament each time. He used to observe, that if at any time, in his early walk through the streets in the depth of winter, he was tempted to complain, the view of the newsmen equally alert, and for a very different object, changed his repinings into thanksgivings.—From the city he returned home, and about ten o'clock assembled his family to prayers: immediately after which he proceeded to the chapel, where he performed the whole service, with the administration of the sacrament on the alternate Sundays when he did not go to Lothbury. His sermons, you know, were most ingeniously brought into an exact hour; just about the same time, as I have heard him say, being spent in composing them. I well remember accompanying him to the afternoon church in Bread-street (nearly as far as Lothbury,) after his taking dinner without sitting down. On this occasion I hired a hackney-coach; but he desired me not to speak, as he took that time to prepare his sermon. I have calculated that he could not go much less than fourteen miles in the day, frequently the whole of it on foot, besides the three services, and at times a fourth sermon at Long-acre chapel, or elsewhere, on his way home in the evening; and then he concluded the whole with family prayer, and that not a very short one. Considering his bilious and asthmatic habit, this was immense labour! And all this I knew him do very soon after, if not the very next Sunday after, he had broken a rib by falling down the

cabin-stairs of a Margate packet; and it seemed to me as if he passed few weeks without taking an emetic! But his heart was in his work; and I never saw a more devoted Christian." pp. 229, 230.

As to his medical management, Cowper had observed concerning him some time before—

"Mr. Scott has been ill almost ever since you left us; and last Saturday, as on many foregoing Saturdays, was obliged to clap on a blister by way of preparation for his Sunday labours. He cannot draw breath upon any other terms.—If holy orders were always conferred upon such conditions, I question but even bishoprics themselves would want an occupant. But he is easy and cheerful." p. 163.

Truly, if every clergyman had to pass such Sundays as Mr. Scott, there would be as rapid a succession as the greatest lover of new preachers could desire.

With all this work, however, constantly on his hands, and an alternate lecture at the chapel of the Lock Hospital every Wednesday evening, it seems that he still thought himself equal to additional labour; and therefore requested permission of the governors to preach every Friday evening. The congregation which might be expected to attend, was very generally ultra-Calvinistic; and, as he commenced with the Epistle to the Ephesians, they endured him with much toleration through the first three chapters; but when he came to the practical part of the Epistle, these hopeful religionists rapidly disappeared: he lost *irrecoverably* one half of his congregation, and the critics gave out, not very candidly, that he had changed his principles, and had become an Arminian. In a word, he became as unpopular as St. Paul himself would have been under similar circumstances.

It is—we scarcely know whether to say—more ludicrous or afflict-ing, to see such pretenders to theology, who were about as well

qualified to settle questions in divinity as to decide lawsuits in the moon, presuming to sit in judgment upon a minister like Mr. Scott! As, however, there is proverbially no hatred like theological hatred, so there is no folly like theological folly. It may indeed rarely happen that the fidelity of a minister renders him quite as unpopular as was the subject of these memoirs about this period at the Lock; but characters like those with whom he had to contend are to be found in every age of the church, and are a grievous hindrance to every minister who is determined to declare "*the whole counsel of God*;" merging no point of doctrine or practice for the sake of worldly ease or conformity.

During this time, Mr. Scott's whole comfort, as a minister, was derived from his labours in the hospital; and having discovered how incomplete was the institution, he set himself with his characteristic activity to form the plan of an asylum for the reception of the unhappy inmates of the Lock, when they should express a wish to that effect, on their leaving the hospital. On this subject he wrote and published a pamphlet, which he left with his own hands at the doors of most of the nobility and principal gentry in town. The experiment succeeded; and institutions on the same general principle have since been formed at Dublin, Bristol, Hull, and other places.

While thus busily occupied in discharging his various duties, and rendering himself useful in every way open to so obscure and unpopular a person, we find him, in 1787, directing his attention to the scarcity of Bibles in the principality of Wales. By the assistance of benevolent individuals, and the aid of public societies, something was done toward the relief of their distress; and the attempts made at this period were never wholly remitted, till they issued in the formation of the British and Foreign Bible Society.

Mr. Owen's first extract from Mr. Scott's letters on that occasion bears date May 15, 1787, and implies a prior communication from Wales: this has been found among Mr. Scott's papers, and published in his Life.*

We come now to his commentary on the Scriptures. By diligent and humble study of the word of God, he had become well conversant with the sacred writings; and a proposal was made to him to write notes on the Scriptures, to be published with the sacred text, in weekly numbers. The difficulties and embarrassments which he met with in the prosecution of this work would have been sufficient to deter almost any other man, under similar circumstances, from persevering in the design: but Mr. Scott was not of a character to abandon any attempt, which was likely to bring glory to God and to be beneficial to mankind; and in the

* The reader will find a highly interesting account of the rise of the Bible Society, originating in the want of Welsh Bibles, in the first volume of the history of that admirable institution, from the pen of one whom we have long felt it a happiness to call an endeared friend—the late clerical secretary of the Society. That eminent man is now no more; but his sound judgment in counsel, his promptitude and energy in action, his manly and splendid eloquence, his happy faculty of attaching friends and conciliating opponents, his personal piety and his ministerial usefulness, will be long remembered in connexion with the labours of the mighty institution to which they were chiefly devoted, and to whose astonishing successes they powerfully contributed. Mr. Owen was removed to his heavenly rest at Ramsgate, on the 26th of September, after a distressing season of mental and bodily debility, brought on doubtless, in a great degree, by his former exertions in the cause of the Society. The greatest respect and affection have been shown to his memory by all classes, but especially by the poor who dwelt around him. We shall be glad to see a memoir of him, for public edification.

midst of severe privations, harassing perplexities, and repeated attacks of painful indisposition, with a mind almost overwhelmed with incessant occupation, and a frame nearly exhausted for want of necessary repose, he nobly held on his way, till this his great work was fairly before the public.

"The first edition of this work, completed in 1792, consisted originally of three thousand copies: but after all that remained of it had been sold in 1798, for 450*l.* (the retail price of little more than one hundred copies,) it continued to be reprinted, as different parts were wanted, by the purchaser, and afterwards by others into whose hands it came, and who advertised their reprints as a *third* edition; and was sold exclusively till 1802, and then jointly with my father's editions, till 1814: so that it is making a low calculation to say, that it extended to five thousand copies. The first edition *with references*, commenced in 1802, and completed in 1809, consisted of two thousand: the second, begun in 1807, and finished in 1811, of the same number: the third, which was in the course of publication from 1812 to 1814, of three thousand. The edition, on the revision of which the author laboured from the year 1813 till the very commencement of his last illness, and which is just completed, is in stereotype; and forms, I presume, the largest work ever submitted to that process. The copy was fully prepared by himself for the press to the end of 2 Timothy iii. 2: and for the remainder he left a copy of the preceding edition, corrected, though less perfectly, to the very end of Revelation; from which the work has been finished, according to his own final directions, and in concert with his family, under the care of a person who had been his literary assistant in carrying it on, and in whom he placed entire confidence.

"Besides these English editions, amounting to at least twelve thousand copies, I have received from an American bookseller of respectability, the particulars of eight editions printed within the territories of the United States, at Philadelphia, New-York, Boston, and Hartford, from the year 1808 to 1819, amounting to twenty-five thousand two hundred and fifty copies: besides an edition of the sacred text

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only with my father's references, contents of chapters, and introductions to the several books of Scripture.

"The retail price of all the English copies, taking their numbers as above stated (which I believe to be short of the truth,) would, I find, amount to the sum of 67,600*l.*; that of the American copies, to 132,500*l.*; making together 199,900*l.* Probably no theological work can be pointed out, which produced, by its sale during the author's life time, an equal sum." pp. 289, 290.

The Commentary being completed in 1792, this indefatigable writer lost no time in attacking the infidel and anarchical principles which were then widely diffused in the nation: and his "statement of the Scripture doctrine in respect of civil government and the duties of subjects," with two other publications directed against the writings of Paine, were of considerable service at that momentous crisis. Two of these pieces were repeatedly printed: and the answer to Paine was circulated widely in America as well as in England. In the ten following years he produced his essays and sermons. The latter were undertaken by desire of Mr. H. Thornton and Mr. Wilberforce. The former contain a brief but admirable compendium of Christian theology.

We have already seen Mr. Scott unconsciously leading the way to the formation of that great institution the British and Foreign Bible Society; and we find him in 1800, with several other distinguished individuals, promoting the establishment of the "Church Missionary Society." To have had any share in forming either of these noble institutions, might be a matter of most gratifying reflection to any individual, who witnessed even their earliest efforts; to have contributed in some measure to the formation of both, and then to behold them, as Mr. Scott had the happiness to do, rising in successive years from humble beginnings to unexampled usefulness and im-

portance, with prospects of benefit continually extending, and resources growing and increasing beyond the most sanguine expectation;—these things must have imparted to the mind of this venerable man a pure and sacred pleasure, which no earthly considerations could either give or take away: and if we advert for one moment to the delight with which he once expressed himself at an anniversary meeting of the Church Missionary Society, while contrasting the former apathy of the Christian public, with the efforts now made by Bible and Missionary Societies to diffuse the knowledge of the Gospel, we doubt not that many can recollect the circumstance, and bear testimony to the truth of the observation.

It is frequently urged as an argument against persons who aim at a great object, and are anxious to extend the light of Christianity among distant nations, that they overlook the little matters immediately before them, and neglect the means of doing good to those who are fairly within their reach. Not such certainly was the character of Mr. Scott: he was instant in season and out of season, and lost no opportunity to warn and to preach wherever there was the slightest prospect of a beneficial result. A Margate packet is perhaps not exactly the place which clergymen in general would consider as the most promising sphere of usefulness: Mr. Scott, however, having occasion, on account of some family indisposition, to take numerous voyages by these vessels, did not find himself even here out of his element: he easily introduced subjects of religious conversation, and the attention which he sought, he for the most part readily obtained. Whether he were eminently successful or not, he at least had the satisfaction of attempting to do good; and so popular was he with the sailors, that they always welcomed him, and

described him as "the gentleman whom nothing could make angry."

As a specimen of the coarseness with which on these occasions he was sometimes assailed, we are furnished with the following anecdote.

"A man, who it appeared was a brewer in London, having for some time endeavoured, in his way, to support the cause of irreligion, and feeling himself foiled by my father's arguments and animadversions, at length so far lost his temper, as to wish that he 'had him, and a dozen more such parsons, at his disposal—he would boil them in his copper!' Such an ebullition had, of course, the effect of raising the voice of the whole company against its author; who, in consequence, withdrew, and was seen no more during the remainder of the voyage.

"On other occasions, the result was very different; and once, at least, at the general request of the company, he expounded and prayed with them in the cabin, while the vessel lay at anchor." p. 316.

We close this part of our review with a few extracts from letters belonging to the period between 1792 and 1801.

"For my part, I am not able, after twenty years endeavouring after it, to rise a whit above a poor sinner, trusting in free mercy, through the atoning blood; and a poor beggar, who might as easily live in health without food, as serve God one day without fresh supplies of wisdom, strength, and grace, sought, in earnest prayer, from the fullness of Christ. If this be neglected, I find all good declines, all evil revives: and am sensible that nothing which has passed, would keep me from the vilest crimes, of which my wicked heart is capable, if this could be wholly suspended. Yet, I trust, the Lord does put, and will put his fear into my heart, that I may not depart from him: and my view of final perseverance is this, that the Lord has engaged to keep me, (if indeed I am a believer,) empty, poor, hungering, praying, and living by faith on the fullness of Christ, till he bring me to glory; and then all the painful experience I have had of my own weakness and sinfulness, will tune my songs of praise to him that washed me from my sins in his own blood, through the countless ages of eternity." pp. 321, 322.

Of Mr. Wilberforce's "Practical View," he writes thus :—

"April 26, 1797. It is a most noble and manly stand for the Gospel; full of good sense, and most useful observations on subjects quite out of our line; and in all respects fitted for usefulness: and coming from such a man, it will probably be read by many thousands, who can by no means be brought to attend either to our preaching or writings. Taken in all its probable effects, I do sincerely think such a bold stand for vital Christianity has not been made in my memory. He has come out beyond all my expectations. He testifies of the noble, and amiable, and honourable, that their works are evil; and he proves his testimony beyond all denial. He gives exactly the practical view of the tendency of evangelical principles, for which I contend; only he seems afraid of Calvinism, and is not very systematical: perhaps it is so much the better. It seems, likewise, a book suited to reprove and correct some timid friends, who are at least half afraid of the Gospel, being far more prudent than the Apostles were; or we should never have been able to *spell* out Christian truths from their writings. But it is especially calculated to show those their mistake, who preach evangelical doctrines without a due exhibition of their practical effects. I pray God to do much good by it! and I cannot but hope that I shall get much good from it, both as a preacher and a Christian." pp. 341, 342.

The subjoined extract is from a letter written, after a severe attack of illness, to his son: it exhibits in a striking manner the state of his mind at that period.

"During almost sixteen years' continuance in London, though often greatly indisposed, I have never once before been prevented officiating on the Sunday: but I have now done nothing since Wednesday se'ennight in the evening. I have not been able even to pray in the family till last night, and then with great difficulty. In the former part of life, I had many more violent and long continued fevers: but I have not been so ill, since I had a nervous fever in Shropshire, in 1783; and, as far as I can recollect, I never had so violent an attack of the asthma before. For many hours of two successive nights, it was

all but absolute suffocation; and the sense and dread of that were continually present to my mind. Yet, bless the Lord, I was not left either to murmur or despond. I had very serious apprehensions of immediate death; though I said nothing to those around me; and all my cares, plans, hopes, (as to this world,) and every thing, except my wife and children, seemed quite out of sight. I had not any *sensible* comfort; yet I thought of dying without emotion, though the idea of dying by suffocation seemed formidable. I felt the grand concern to be safe; and was willing to leave all below, to have done with suffering, sin, and temptation. I did not feel much of what the Apostle mentions, of *desiring to be with Christ*; and I was convinced, for that very reason, that my Christianity was of a small growth: yet I trusted that it was genuine. I tried to commit all I loved, and all I had laboured to effect, into the Lord's hands: and I thought of recovering, as a sailor just about to enter harbour, would of being ordered out to sea again. Yet I was willing, if the Lord saw good. This was about the state of my mind. I could confusedly recollect very many things to be humbled for, and ashamed of; but nothing that impeached the sincerity of my professed faith in Christ, and love to him: and, though conscious of very many faults and imperfections in my ministry, I was also conscious, that I had honestly sought to glorify God, and save souls, in preference to all worldly interests. My hope was that of a sinner, throughout saved by grace: yet I was satisfied that the aim of my heart, and the tenour of my conduct, since I professed the Gospel, evidenced that I had built on the sole foundation by a *living* faith. When I die, it is not to be expected, that I should be able to declare my views and experiences; and therefore I commit these things to paper, as what passed in my mind when I had serious apprehensions of dying.

"It pleased God, however, at length to bless the means, and repeated emetics, blisters, &c. abated the paroxysm: yet the lungs were left in such a state, and I had so strong a fever, that, for almost ten days, I tasted neither animal food nor fermented liquor, except a spoonful of wine two or three times, by way of trial, which always disagreed with me. So that, altogether, I have

been reduced very low: but, thank God, the fever yielded to medicine; and I have now nothing remaining of my disorder, but the languor, and a sort of irritable state of the lungs, which chiefly troubles me by preventing me from sleeping. In other respects I am amazingly recovered, and relish my food better than I have done for months past. I am, however, advancing in years; and this attack will probably have some effect upon my plans, so far as to make me backward to undertake all that labour, which I had some thoughts of. But wherever, or how long, or in whatever way, I may be employed, I never felt so deeply convinced in my life, that *being employed* as a minister, is the only thing worth living for. The vanity of all worldly possessions, distinctions, connexions and enjoyments, never so forcibly impressed my mind, as on this occasion. The folly of shrinking from that hardship or suffering, which the frown or scorn of men can inflict on us, for faithfulness, appeared extreme; when I felt how easily God could inflict far sharper sufferings if he saw good. The reality and importance of eternal things shone on the scenes around me; so that the crowds of noble and affluent sinners following the steps of the rich man in the Gospel, appeared the most miserable of wretches. Transient pain taught me emphatically the value of deliverance from *eternal* misery; and endeared the love of the Deliverer, who voluntarily endured such pain and agony for us vile sinners. The evil of sin, the happiness of the poorest true Christian, and the little consequence of the smoothness or ruggedness of the path, provided we come to heaven at last: these things, and others connected with them, have not, for many years at least, so impressed my mind. The Friday evening before I was taken ill, I preached on the text, 'Follow holiness, without which no man shall see the Lord.' But I did not properly dwell on the Lord's method of making us *partakers of his holiness*: so he has since preached to me on the subject. And, as I now think little of the distress and pain attending the remedies used for my body, (the pain is all past,) because I hope I shall have the subsequent benefit of better health; how little should I think of the sharpest sufferings I can here go through, if the health of my soul be forwarded, and, at length, perfected, by means of

them: or rather how ought I to bless and thank God for them all! Pray for me, that I may not lose these impressions; but if spared, may live, and preach, and pray, and write, in a manner somewhat less unsuitable to the vastly important services I am engaged in: for *who can be sufficient for these things?* I rejoiced, and blessed God, when I recollected that he had put you into this high office of the ministry. O may he preserve you from the snares, and smiles, and frowns of the world; from the fascinations and delusions, from the lukewarmness, and evangelical formality, and attachment to secular interests, which are sanctioned too much in the church! May you be a wiser, holier, more faithful, and more useful minister, than ever I have been! O keep the concluding scene in view every step of the way; and judge of every thing by it. The evils I have protested against in health appeared to me far, far more pernicious, as I lay gasping for breath, than before: and I seem to rejoice in the hope of entering further protests against them. But I must stop my pen, or I shall hurt myself. You will excuse the overflowings of my heart at this time; it never was more full of love for you.—My love and blessing to *my daughter*. God bless and prosper you, in the best sense! Your truly affectionate father,

"Thomas Scott."

pp. 349—353.

(To be continued.)

A Charge delivered to the Clergy of the Diocese of Gloucester, at the Third Visitation of that Diocese, in the Year 1822. By [the Right Rev.] HENRY RYDER, D. D. [Lord] Bishop of Gloucester. Gloucester, 1822. pp. 40.

It is, we believe, very generally lamented, by all our bishops, clergy, and laity, who have the welfare of religion deeply at heart, that our visitations, both episcopal and archidiaconal, have degenerated too often into little more than a periodical ceremony, for the transaction of certain affairs more secular than religious or spiritual, and producing scarcely any benefit beyond the orderly discharge of the current business of the diocese.

Independently of other benefits, which always *might*, and to a certain extent, we would hope, usually *do*, accrue from these annual and triennial conventions, not the least important is, that the bishop has hereby an opportunity of becoming acquainted with his clergy, and his clergy with each other, and that all may by mutual conference be incited "to love and to good works." The preacher appointed to address his assembled brethren, by a wise, faithful, and scriptural discharge of his office, may greatly improve the occasion, and interpose a salutary interval for serious pastoral reflection, between the business and bustle of the morning, and the friendly conviviality, rarely we believe, if ever, carried to excess, of the afternoon. But the official charge of the bishop is the *most* powerful and extensive instrument of utility on these occasions: it is listened to with anxious curiosity and attention: its dicta are usually received with great reverence and affection, and tend in no scanty degree to form the principles and habits of the subordinate clergy throughout the diocese. In proportion, therefore, as the episcopal charge is scriptural, affectionate, and judiciously adapted to the circumstances of the meeting; or, on the other hand, hard, secular, imperious, unsound in doctrine, or bigoted in spirit, will be the benefit or injury to the clergy, and through them to their parishes and to society at large.

The high importance of a wise and faithful discharge of their visitation duties by bishops, has been frequently urged by our chief ecclesiastical writers. The venerable Hooker is most urgent on this subject. Thus he remarks:

"Touching bishops' visitations, the first institution of them was profitable, to the end that the state and condition of churches being known, there might be for evils growing remedies provided in due time. The observation of church

laws, the correction of faults in the service of God, and the manners of men, these are the things that visiters should seek. When these things are inquired of *formally*, and but for custom's sake, fees and pensions being the only thing which is sought, and little else done by visitations, we are not to marvel if the baseness of the end doth make the action itself loathsome.

"A bishop in whom there did plainly appear the marks and tokens of a fatherly affection towards them that are under his charge, what good might he do! Ten thousand ways more than any man knows how to set down! But the souls of men are not loved. That which Christ shed his blood for is not esteemed precious. This is the very root, the fountain, of all negligence in church government.....

"Men whom it standeth upon to uphold a reverend estimation of themselves in the minds of others, without which the very best things they do are hardly able to escape disgrace, must, before it be overlate, remember how much easier it is to retain credit once gotten, than to recover it being lost. The executors of Bishops are sued if their mansion-house be suffered to go to decay: but whom shall their successors sue for the dilapidations which they make of that credit, the unrepaired diminutions whereof will in time bring to pass, that they which would most do good in that calling shall not be able, by reason of prejudice generally settled in the minds of all sorts against them?.....

"Devotion, and the feeling sense of religion, are not usual in the noblest, wisest, and chiefest personages of state, by reason their wits are so much employed another way, and their minds so seldom conversant in heavenly things. If, therefore, wherein themselves are defective, they see that bishops do blessedly excel, it frameth secretly their hearts to a stooping kind of disposition, clean opposite to con-

tempt. The very countenance of Moses was glorious after that God had conferred with him; and where bishops are, the powers and faculties of whose souls God hath possessed, those very actions, the kind whereof is common unto them with other men, have notwithstanding in them a more high and heavenly form, which draweth correspondent estimation unto it, by virtue of that celestial impression which deep meditation of holy things, and, as it were, conversation with God, doth leave in their minds. So that bishops which will be esteemed of as they ought, must frame themselves to that very pattern from whence those Asian Bishops, unto whom St. John writeth, were denominated, even so far forth as our frailty will permit; shine they must, as angels of God in the midst of perverse men. They are not to look that the world should always carry the affection of Constantine, to bury that which derogates from them, and to cover their imbecilities."—Hooker's Eccles. Pol. Book.

We have frequently lamented to observe the undue proportion of secular topics often introduced into our archidiaconal and episcopal charges. It is, indeed, very rarely that we meet with a Charge so peculiarly exceptionable in this respect as the primary one of the present bishop of Peterborough, on which we were lately constrained to animadvert, as not containing *one single sentence* strictly religious, not a syllable perhaps which a Socinian, or even a Deist, might not have uttered with a safe conscience; the whole being a mere technical document, without a prayer, or benediction, or allusion to any Christian doctrine, or any thing, in short, to indicate that the writer had ever read the charge of Him who said, "Feed my sheep, feed my lambs." We hope and believe that a Charge so completely forensic is quite unique; but many Charges, even some of distinguished merit

in other respects, are exceptionable *in their degree*, in the general secularity of their contents. It is proper, we are aware, for a bishop to inform and counsel his clergy on many points not strictly "spiritual." Acts of parliament, and canonical regulations, and many secondary duties and observances may require to be touched upon; but might not the details on such points often be passed lightly over in the Charge, and reserved as subjects of useful remark, or for a regular address, after the fraternal repast, at which the bishop usually presides, when the business of the day is concluded? Many useful suggestions are, we believe, often thrown out on such occasions; and we could mention instances of District Committees, National Schools, and other valuable institutions, which have owed their origin to a well-timed "after-dinner speech." By thus retrenching secular topics, the Charge might have ampler verge for what should be its main object, to stir up the clergy to a more zealous discharge of their peculiar duties, as ministers of Christ, ambassadors for God, men whose office it is, in the impressive language of the Ordination Service, "to be messengers, watchmen, and stewards of the Lord; to teach and to premonish; to feed and provide for the Lord's family; to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this naughty world, that they may be saved through Christ for ever." The whole Ordination Service is couched in this simple yet elevated strain; and it would materially benefit the cause of religion and the interests of the Established Church, if all our official charges were constructed in a kindred spirit. Interwoven with this rich web, might be appropriately introduced all necessary or proper subjects of detail; and schools and charitable institutions, in particular, might be recommended as among the most powerful

means for assisting a clergyman's labours. One topic, which frequently occupies a large space in visitation charges, might be usually passed over without detriment; we mean, whatever concerns the temporal rights and privileges of the clergy. Few persons need to be told of their rights, but all require to be reminded of their duties. We could probably, by looking over the volumes of an extensive ecclesiastical library, find some scores of Charges on the subject of tithes: but what benefit is gained, generally speaking, by the discussion of this topic in a "concio ad clerum?" Those who require to be convinced are not present to hear; the farmers are at market or at the plough; nor are the bishop's arguments, as retailed to them on the succeeding Sunday by their honest friend and representative, the churchwarden, in the church yard, before and after service, by any means likely to satisfy their obtuse intellects respecting the beauty and excellency of this mode of providing for the clergy. Would it not be better generally to choose such subjects of admonition, as by their powerful tendency to increase piety, zeal, disinterestedness, affection, and soundness of doctrine and holiness of life in those who minister in holy things, would go infinitely farther towards reconciling their rustic parishioners to tithes, or their town parishioners to customary dues, than the most elaborate vindication of the abstract right of the clergy to demand, or the duty of the laity to pay, these statutable offerings? We are not reasoning against the propriety and imperative necessity of enforcing such points before the public: all that we suggest is, that such discussions usually appear with the worst grace, and the least effect, in visitation charges.

The excellent Charge before us is not of this character. The Right Reverend author zealously and affectionately presses on his clergy their religious obligations: as for

their prerogatives and secular privileges, he leaves them, as far as this Charge is concerned, to be discovered and descanted upon elsewhere. It is strictly as it ought to be, a discourse *to the clergy*, and not, through them, *at the laity*. The author, in his *first* charge, had dwelt chiefly upon the general duties of the clerical profession, the performance of the service, and the tenour and spirit of the sermon; in his *second*, he had entered into the offices which commence, continue, and close a minister's pastoral communications with each member of his flock; in this, his *third* Charge, he explains and urges that most powerful, though indirect, instrument of ministerial instruction—teaching by *personal example*. His lordship considers his three charges as a connected exposition of St. Paul's apostolic address to Timothy, "Take heed to thyself and to thy [*the*]* doctrine:" the two former showed how

* Bishop Horsley, in his Second Charge to his clergy of the diocese of Rochester, strongly objects to the "typographical error" of *thy* for *the*. The old editions of Barker's excellent press in 1611, 1612, 1617, all read *the*; the first of these is the *editio princeps* of the English Bible now in use, and the second was the first quarto impression. In subsequent editions, by different editors, *thy* seems by mistake to have been far the more common reading, till Baskett's edition of 1756; from which period, Bishop Horsley says, that he found the text correctly given in all the Oxford editions which he had examined except one, and in Eyre and Strahan's editions. We believe *the* is now the usual reading of *all* the authorized presses. The Greek is with the article, not the pronoun. The Bishop of Gloucester uses the pronoun; but his lordship, we are persuaded, will fully concur in the sentiments of Dr. Horsley, if not in his assumption of the Apostle's intention, in the following excellent passage on the subject: "'Take heed unto *the* (not *thy*) doctrine;" as if the Apostle studiously avoided a form of expression which might seem to imply that even St. Timothy had

a clergyman should take heed to his doctrine : the present relates to taking heed to himself ; that is, to his general character and deportment ; first, in his pursuits of business ; and, secondly, in his relaxations and amusements.

In his remarks respecting a clergyman's pursuits of business, his lordship first touches upon those which are clearly unlawful and unbecoming ; namely, the ordinary trades and occupations of secular life. Of these he remarks, that,

any doctrine to deliver of his own. He is enjoined to take heed to the doctrine, that is, to the doctrine delivered by the inspired Apostles, and, by the authority of the church, committed to St. Timothy. And this, my brethren, must be your rule : you have no authority to preach new-fangled opinions of your own, or to adopt those of any uninspired self-commissioned teachers : you must stick close to the doctrine, to the form of sound words originally delivered to the saints ; you are to lay open the wonderful scheme of man's redemption ; you are to lay open its entireness ; you are to set it forth faithfully and exactly, as it is exhibited in the holy Scriptures ; and, upon the authority of the Scriptures, in their plain, natural, unsophisticated meaning, in the Offices, the Thirty-nine Articles, and the Homilies of the church of England. This doctrine will always find its way to the hearts of those that shall be saved, and bear down all opposition, internal or external, of the carnal man. But if, instead of preaching Christ, you are content to preach only Socrates or Seneca ; if, instead of the everlasting Gospel of the living God, you preach some extract only of your own, accommodated, by a bold retrenchment of mysteries, to the blindness and the pride of human reason ; depend upon it, animated enthusiasm will be an overmatch for dry frigid ethics ; superstition will be an overmatch for all such mutilated gospels ; and crafty atheism, taking advantage of the extravagance of the first, the insipidity of the second, the enormities of the third, and of the rash concessions of half-believers, will make an easy conquest of them all....The whole Gospel, with all its mysteries, must be preached in all congregations."

"If 'honest (in themselves) and of good report,' they may well befit the most pious amongst our people : the laity may thus, 'in the fear of the Lord, and with the comfort of the Holy Ghost,' get their own living in that station in which it hath pleased God to place them ; but to us they are forbidden. We are set apart for higher and still better things. We have our own vocation, and in that we can hardly be too earnest, too laborious, too much absorbed, 'spending and being spent.' " pp. 11, 12.

Two legal secular employments, in which a clergyman may embark, are superintending the cultivation of his restricted allotment of glebe ; and engaging in the office of tuition. The former of these, his lordship considers allowable, so far as a prudent regard to the temporal wants of a clergyman and his family may demand ; but he strongly cautions his reverend auditory against too great a sacrifice of time, or an over-anxious attention, even in the business of this the most ancient and peaceful occupation of the human race. We could certainly wish that our clergy had never any need, or any temptation, to become agriculturists, at least for pecuniary profit ; as all such pursuits tend to indispose the mind for a life of diligent pastoral exertion, and create a turmoil of worldly business which degrades a parsonage into a farm-house, and the reverend inhabitant of it into a sordid rival among his parishioners. We are not indeed convinced that a moderate taste for agriculture, so far as to supply the simple wants of a retired clergyman's family, is any disparagement to a country pastor : without withdrawing him from his duties, it may benefit his health, and furnish him with innocent recreation, as well as contribute to his temporal comforts and necessities ; but all beyond this is clearly dangerous, and we shall be glad to learn that the judicious counsels of the Bishop of Gloucester on this subject are weighed and acted upon by all our coun-

try clergy with the attention they merit.

Tuition is, we believe, very rarely practised by the clergy, except from pecuniary necessity or convenience. The advantages and disadvantages of its being confided to clerical hands, are correctly exhibited in the Charge before us.

"The high standard of mental culture and literary acquirements, the early steadiness and sobriety of manners, which ought to be presumed in general to distinguish the academic preparing for the pastoral office, and his retired habits and well-regulated household, when he becomes the rural pastor, all tend to qualify him, in a peculiar manner, for the education of youth. His store of liberal and useful knowledge, which may be in its degree a providential gift, an intrusted talent, will thus not be wasted and lost, but will be transfused into a succession of youthful minds, and qualify the rising generation for filling their respective stations in a manner honourable to themselves and beneficial to the community. And with the learning profitable for this life in its right use, but very liable to abuse, the clerical instructor will have special power and opportunities, under the grace of God, of communicating that heavenly wisdom, which must be its only corrective and guide—of conveying those waters of life which will alone prevent the fabled fountain of Helicon itself from becoming a deleterious poison—that 'milk of the word' which will alone render every other mental food salutary and nutritious. Accustomed in his parochial career to read characters in a spiritual sense, and to suit his advice to each varying shade of disposition, he will be best calculated to develop and to fix the changeful soul of youth, and to mould it, while tender and pliable, into the frame which will promote its happiness here and hereafter. His people may also be benefited, from time to time, by the introduction of a youthful disciple, who may take delight in treading in the steps, and sharing in his little measure, the labours of his revered Master, as the reader of the Scripture in the cottage—the subordinate instructor of the Sunday school—the humble but anxious aspirant after admission, in due time, into that blessed office which

he will have learnt, thus early, to understand, to prize, to love, and to desire.

"But with these advantages this engagement has its peculiar evils and temptations: it cannot but divert much time from thoroughly clerical studies and occupations—it exhausts the spirits and tries the temper—it has a tendency to habituate the mind to a train of ideas, to a tone of feeling and a moral taste, wholly adverse to vital religion—to make the preacher, in the strong language of Bishop Horsley, 'the ape of Epictetus,' instead of 'the ambassador of Christ,' and to cast a deadening apathy or a sickly refinement over all his ministrations, especially in the cottage and among the poor." pp. 15—17.

His lordship strongly urges the inconveniences of clergymen becoming magistrates, though he admits that there may be cases in which it is a minister's duty "to undertake this burden, and subject himself to this trial." We believe that this is a very just view of this much litigated question; although we ourselves are strongly disposed to question the frequency of such cases. But, to all who may think it their duty to undertake the magisterial office, we recommend his lordship's excellent advice, (pp. 20, 21;) and we are persuaded that if every clerical magistrate would act up to the spirit of this episcopal counsel, the evils we apprehend from this union of the secular with the spiritual functions, would be greatly diminished, if not wholly obviated. It is only on account of the imperfections which attach to the best of men, that any office becomes dangerous or unsuitable to the clergy, in which they may benefit their fellow creatures. We are of opinion indeed, that it would be a great public service, in moral and spiritual as well as in temporal matters, if clergymen of wisdom and piety could be *more often* induced to devote suitable attention to the general economy of their parishes, especially in whatever concerns the poor, and the administration of parochial dis-

cipline; and that even these secular labours, consecrated by faith and prayer, would greatly conduce to the glory of God, and the welfare—not excepting the spiritual and immortal welfare—of their people. What a striking illustration of this opinion is furnished in the case of Dr. Chalmers of Glasgow!

His lordship's next topic respects *the recreations* of the clergy: on the whole of which subject his sentiments are characterized by a sound and temperate judgment, united to great tenderness of conscience, and a truly devotional spirit. In the list of obvious prohibitions, he includes whatever is contrary to the laws of the country, the letter of Scripture, or which tends to scandalous sin.

"But," he adds, "the line of exclusion must go far beyond the proscribed, because vicious, class of pleasures: it must penetrate into a circle, a peculium of amusements, which the worldly respectable men have often set apart for themselves: it must cut off that, which is sometimes almost as precious, and appears almost as necessary, 'as the right hand or the right eye;' that which, from a relaxation, will sometimes become the business of life, and, if it does not encroach upon the time which is necessarily given to the stated duties of our profession, usurps their place in our thoughts, affections, and desires.

"To private Christians it has often been recommended as the test of the lawfulness of a diversion, to consider whether, after a day or an evening thus spent, the devotions will be as heartily and satisfactorily performed; whether the train of ideas and imaginations which it generates, will be favourable or unfavourable to a religious frame of mind; and whether the individual would be content to be summoned to his account from amid such a scene and such an occupation. To this test, in the case of a clerical diversion, it must surely be added: Will it tend to fit or to unfit you, not only for the punctual but for the cordial discharge of your sacred duties? Will it leave you as disposed and qualified to lead the prayers of the congregation with that lively earnestness, that 'spirit of sup-

plication,' which becomes such matter and such expressions—with the heart obviously in the work—with the whole soul 'drawing nigh unto God?' Will it leave you as capable and willing to exhort and to supplicate by the bed of sickness, with the Christian sympathy of a soul daily intent upon heavenly things, and inured to the contemplation of death and eternity? And again; How will the sight of the minister engaged in such diversions affect the feelings with which his people view him? Will it produce in any measure on their parts a contagious indifference and lukewarmness in their common devotions, and a want of that, not only mental, but hearty assent, that realizing reception of the truths delivered from the pulpit, which can alone give them their full influence and power? Will the sight produce in them any suspicion of their minister's sincerity—any mistrust of the efficacy of his ministrations; and, if not a contempt of his person, yet a contemptuous refusal of that reverential regard, with which the ministerial character should always be invested?

"Apply these tests to many a customary amusement of the day—to many an allowed dissipation of the night; apply them seriously and thoughtfully—not with a reference to the suggestions of former prepossessions and habits, or to the examples and opinions of worldly companions, but with a reference to Scripture, spiritually interpreted,—to the oracles of discipline in your own church, especially to the 75th canon, and to the recorded sentiments and practice of her best and wisest sons.

"Apply these tests to the diversion under such impressions, and I cannot but think that the veil of ignorance will drop off, the colour of palliation will fade away, and the true nature of these diversions will appear—unbecoming, inconsistent, and therefore unlawful: for we are commanded to avoid all occasions of offence, 'that the ministry be not blamed;' 'to abstain from all appearance of evil;' and, in the emphatic language of the Apostle to the Philippians, 'to be blameless and harmless, the sons of God without rebuke in the midst of a crooked and perverse generation, amongst whom ye should shine as lights in the world, holding forth the Word of Life.' " pp. 24—26.

His lordship proceeds to show that a clergyman's hours need never

be destitute of a pleasing variety and recreation. "The profession of a minister," he remarks, "is not sedentary, and the bodily frame of him who is duly engaged in it, will not suffer greatly from absolute want of exercise." The interesting pursuits of his hallowed vocation, furnish of themselves a succession of employments, affording a temperate yet sufficient stimulus, if the mind is not perverted by other and extra-professional tastes. *Reading and social intercourse* form the fittest relaxations; and on both these points the Bishop has some highly useful observations. With regard to the first of them he remarks:

"I would suggest, first, with regard to pleasure and relaxations of a literary description, that such reading should be chosen as has some tendency, however indirect, to store the mind with ideas conducive to personal amelioration of heart or mind, and to pastoral usefulness. The contrary at least should be carefully excluded. To a laborious minister in an extensive sphere those studies of his profession which should never be intermitted, doctrinal, practical, and devotional—those studies which will give to his sermons that fulness and critical accuracy, that pointed application, and that spiritual unction, which are indispensable to their beneficial impression—those studies which will furnish him a command of argument and language in private discourse, and enable him to give a reason, not only for the hope which is in him, but for the line of conduct which he inculcates, and for the church which he represents—those studies, which will, in the emphatic figure of Holy Writ, season his conversation with salt, and make his words distil as the penetrating dew—to a minister laboriously occupied in active duty, these very studies will be almost an adequate refreshment; but history, biography, and poetry, cautiously selected, will serve to enrich his memory, and to enliven his faculties, and cause him to please unto edification." pp. 30, 31.

The advice respecting the *social relaxations* of the clergy is equally valuable.—

"With regard to the intercourse of friendly society and intimate communications, I would restrict it to those who are decided in their religious views and character. With such alone we can take sweet counsel together: their conversation alone will improve while it pleases, and edify while it informs: with such society alone will that striking Proverb prove true; 'As iron sharpeneth iron, so a man sharpeneth the countenance of his friend.' Clerical associations, conducted upon such principles, and regulated by a due regard to discretion and ecclesiastical discipline, deserve and receive my high commendation.

"But even in relaxations and pleasures of a nature such as has been generally described, unexceptionable and capable of being profitable, the lawfulness must depend upon the temper and disposition with which they are pursued and enjoyed. They must be regarded as necessary diversions, not deviations, from our ministerial career. The grand aim and object must still preside, 'to save ourselves and those that hear us.' Our thoughts must be often 'inditing of the good matter' in the midst of our pleasures, and our conversation tending heavenwards, even when it relates primarily to our earthly scenes and occupations. As in the well-wrought web the thread runs through and pervades the whole texture—as the stream will often retain through its whole course the taste of the mineral, which imbeds its spring—so there should be a prevalent cast, a perceptible savour of godliness in our moments of greatest ease and liveliness.

"The most tempting excursion, however innocent and refreshing, should be gladly sacrificed at the call of duty—the pastor should be readily re-assumed by the deeply-interested student—and the man of God should ever shine through the agreeable companion. Alone, or in company: in business, or in pleasure; in the most sublime and pathetic exercises of our profession, and in the least intellectual occupations of our lives, the predominant quality of the mind should, as much as possible, be spirituality—the characteristic feature of our conduct should be consistent devotedness to the service of Christ, and of our brethren, for whom Christ died.

"Such, my reverend brethren, is, I

trust, the scriptural portrait of the faithful minister of the Gospel, however rudely and inadequately delineated—in the private walk—in the employments and the relaxations of his domestic and his social life. Such is the character, I venture to assert, neither too highly elevated nor too strongly coloured, which it becomes, which it behooves, us all to endeavour to attain and to exhibit, if we would escape the shame and wo of unprofitable, and secure the praise and reward of profitable, pastors of the church of Christ. Such is the character which the scripture, the primitive Church, the Church of England, best offspring of that parent, best copy of that original, expect and demand. Such alone will answer the requirements and fulfil the promises of our Ordination Service, which no modern interpretations can enervate, no modern customs excusably transgress." PP. 31—33.

For the *motives and principles* which ought to actuate the clergy, and which alone can produce and sustain such a character as has been described, we must refer our readers to the Charge itself. To those who know the truly scriptural complexion of his lordship's sentiments, and the unblameable tenor of his devout, diligent, and eminently amiable and useful life, we need not remark, that he traces up the motives and principles which

should predominate in the clergy to an habitual and paramount regard to eternity; to that faith which is the substance of things hoped for, and the evidence of things not seen, and which enabled saints, apostles, confessors, and martyrs, to live as pilgrims and strangers upon earth, looking for a heavenly and eternal inheritance of grace and not of debt; and to that love of Christ which constraineth all who experience it to live, not to themselves, but to him who loved them and gave himself for them.

We need add nothing to these remarks in order to put our readers in full possession of our opinion of the merits of this truly pastoral Charge, or of the principles upon which its suggestions are grounded. May the justly revered writer be long spared to follow up, and to see the fruits of his assiduous labours; and may he be rewarded by an abundant increase of sound doctrine and scriptural piety, with all their innumerable beneficial results, moral, social, political, spiritual, and eternal, in the diocese of which he is the head, and the church of which he is so valuable a member and so bright an ornament!

Literary and Philosophical Intelligence, &c. &c.

GREAT BRITAIN.

PREPARING for publication:—Lectures on the Book of Genesis; by Dr. Rudge;—An Analysis of the Epistle to the Hebrews, on the Principles of Biblical Poetry; by the Rev. T. Boys;—A Geographical, Historical, Political, and Commercial Account of Columbia;—A History of Rome, in ten octavo volumes; by C. Mills;—History and Description of Fonthill Abbey, by Mr. Britton;—A considerable Portion of Cicero's *Treatise de Republica*, discovered by M. Angelo Mai, Keeper of the Vatican Libra-

ry, on a *Codex Rescriptus*;—A New Translation of Sophocles, by Thomas Dale;—Lives of Philanthropists;—Sequel to a Manuscript of H.K. White's, designed to illustrate the contrast between Christianity and infidelity at the close of life.

In the press:—The life and remains of the late Dr. Clarke of Cambridge;—A new edition of Bythner's *Lyra Prophetica*;—Observations on Prison Discipline and Solitary Confinement, by Mr. Roscoe;—An improved edition of Mr. R. Steven's *Remarks on Ireland*, with an Appendix of New Matter;

printed cheaply, but neatly, for gratuitous distribution ;—*Gleanings and Recollections on Moral and Religious Subjects* ;—*The History of Henry Milner, a Little Boy, who was not brought up according to the fashions of this World* ; by Mrs. Sherwood ;—*A Second Letter to the Earl of Liverpool, &c. &c. in Reply to that from the Rev. H. H. Norris, on the Subject of the Bible Society* ; by the Rev. James Scholefield, M. A. Fellow of Trinity College, Cambridge ;—*The Lexicon of Photius, from Professor Porson's corrected transcript of the Codex Galeanus* ; by Mr. Dobree, who has collated the MS. and noted all the varieties, &c. ;—*A Funeral Sermon for the late Rev. J. Owen, by the Rev. W. Dealtry* ; and another by the Rev. Joseph Hughes.

According to the late statistical returns, the inhabited houses of England, Scotland, and Wales, are about 2,430,000 ; and the uninhabited above 80,000. There were found to be about one hundred men and nearly two hundred women, in the kingdom, above one hundred years of age. How short, at the longest, is human life ! How urgent the preparation for eternity !

The Court of Examiners for regulating the practice of apothecaries, have lately determined, that six months' attendance on the physicians' practice of a provincial hospital shall confer the same eligibilities as a similar attendance on hospitals in London.

We are requested to insert the following memorandum.

"How to distinguish Oxalic Acid (which is an active poison) from Epsom Salt.

"There is a very simple way of satisfying one's self that the dose about to be taken is not oxalic acid. Taste one drop of it, or else a particle of the suspected crystals ; and if it be oxalic acid, it will be found extremely sour, like most other acids. The taste of Epsom Salt is quite different."

Captain Scoresby, in a recent voyage in the ship *Baffin*, has made some interesting discoveries on the long-lost eastern coast of Greenland, in sight of which he remained three months. He has surveyed the coast from lat. 69 to 75, comprising an extent of coast, with its indentations, of about 800 miles. He has discovered several very extensive inlets which were ascertained to penetrate upwards of 60 miles beyond the outer line of the coast ; and were with-

out any visible termination. From various circumstances, he is of opinion, that this country, hitherto deemed a continent, consists of a vast assemblage of islands, and that some of the inlets communicate directly with Baffin's Bay. He landed on various parts of the coast, and explored several of the bays ; where he found frequent traces of inhabitants, with evident marks of their huts having been recently occupied. He also discovered a considerable hamlet of deserted huts, among which were many graves. He has brought home with him a considerable collection of animal, vegetable, and mineral productions from this remote region, and has constructed a chart, from actual observations, of an immense tract of this coast, which he states to have been hitherto so erroneously laid down, that only three points could be recognised, and that the error in the longitude in these instances, was no less than fifteen degrees. An extensive portion of the coast has been denominated *Liverpool* ; and some of its bays and promontories have been named in honour of several inhabitants of that town.

The last few weeks have been singularly destructive to ancient ecclesiastical edifices. On the 11th of September a fire broke out in the high church of the cathedral at Ghent, which did considerable damage to that magnificent edifice. Four days after, the cathedral of Rouen, founded in the year 990, and known throughout Europe for its richness and splendour, caught fire by lightning : the flames raged so violently that the great dome fell entirely in, and even the solid tower arches, and galleries, have sustained much injury. On Wednesday, the 16th of October, the principal part of that fine monument of ancient architecture, St. Ethelbert's Tower, Canterbury, the most conspicuous ornament of the sublime ruins of St. Augustine's Monastery, fell with a tremendous crash, and the remainder of the edifice is so much shaken, that it must be removed. The Tower was built about the year 1047, in honour of the king whose name it bears, and who embraced the Christian faith in consequence of the preaching of Augustine, whom he patronised when that celebrated saint came over as a missionary to this island.

UNITED STATES.

The union of the American lakes with the Atlantic ocean, by a canal from

Hudson's river, is stated to proceed so rapidly, that in a few months the grand western canal, 315 miles in length, will cause the inland seas and the ocean to mingle their waters. Ten thousand men have been for some time employed in this vast enterprise.

As a proof of the eagerness of American speculation and rivalry, in reprinting the popular publications of Great-Britain, the "New-York Post" affirms that the last Waverley novel, consisting of upwards of five hundred pages duodecimo, was put to press in New-York on a Thursday morning, the moment the first copies arrived; was completed the next day; and was ready for sale on Saturday morning at eight o'clock, by the different booksellers.

The Secretary of War has laid before Congress a report of the expenditure under the Act to provide for the Civil-

ization of the Indian tribes: from which it appears, that 16,605 dollars have been paid to different missionary and other benevolent institutions, in aid of their exertions for effecting this great object.

INDIA.

An order has been issued, dated Feb. 1822, to the police officers, to prevent the burning of women in all cases where the shasters forbid it; as, for example, where the victim is under sixteen years of age, or does not give her full assent, or has had any intoxicating potion administered to her. It is to be hoped, that by the vigilance of the officers who are enjoined to attend on these occasions, some one or more of the prohibited circumstances will in every case be found to exist. But how much more becoming a christian government it would be, to prohibit this murderous practice entirely!

List of New Publications.

THEOLOGY.

Asaph, or the Herrnhutters; being a Rythmical Sketch of the Modern History of the Church of the Unitas Fratrum; by one of its Members. 12mo. 3s. 6d.

An Historical Epitome of the Old and New Testaments, and part of the Apocrypha; by a Member of the Church of England. 12mo. 6s. 6d.

Popular Lectures on the Bible and Liturgy; by E. H. Locker, Esq. 7s. 6d.

An Essay on the Moral Benefits of Death; by D. Eaton. 1s.

Sermons on Important Points of Faith and Duty; by R. P. Buddicom, A. M. F. A. S. 2 vols. 10s.

A Sermon for the Benefit of the Distressed Districts in Ireland; by the Rev. I. Warnford, M. A. 8vo. 1s. 6d.

A Sermon preached in the Cathedral church of St. Paul's, on Monday, July 1, 1822, at the Visitation of the Bishop of London; by C. Goddard, D. D. 1s. 6d.

MISCELLANEOUS.

An Historical Account and Delineation of Aberdeen; by R. Wilson, A. M. 12mo. 7s. 6d.—fine paper, 10s. 6d.

Notes on Orkney and Zetland; by A. Peterkin. Vol. I. 8vo. 10s. 6d.

The History and Antiquities of Hengrave, in Suffolk; by J. Gage, Esq. 4to. 8l. 13s. 6d.

Views on the Thames. 4to. 8l. Imp. 4to. 12l. India paper proofs, 15l.

A Journal of a Voyage to Greenland, in 1821; by G. Manby. 4to. 1l. 11s. 6d.

Narrative of an Expedition from Tri-

poli to the Western Frontier of Egypt, in 1817; by A. Aufrere. 8vo. 10s. 6d.

A Description of Rome; by the Rev. E. Burton, M. A. 8vo. 15s.

The Elements of Astronomy; by John Brinkley, D. D. 8vo. 12s.

The Life of William Penn, abridged and adapted to the use of Young Persons; by Mary Hughes. Foolscep 8vo. 4s. 6d.

The Political and Private Life of the Marquis of Londonderry; by T. P. Fitzgerald. 8vo. 12s.

Essays on the Institutions, Government, and Manners of the States of Ancient Greece; by Henry David Hill, D. D. 12mo. 7s.

Examinatory Questions in Arithmetic, Geography, Latin Grammar, English Grammar, and the History of England; by the Rev. H. C. O'Donnoghue. 2s.

A Key to the above, for the Use of Parents and Teachers. 2s. 6d.

Bibliotheca Heraldica Magnæ Britannicæ; by T. Moule. 8vo. 36s.—4to. 8l. 5s.

Six Views of Chudleigh, in Devonshire, engraved by Hollis, after drawings by de Cort. Imp. 4to. 15s.—folio, 21s.

The Visitation of Middlesex, begun in 1663; by W. Ryley. Folio. 1l. 11s. 6d.

Costumes of the Spaniards. 4to. 2l. 12s. 6d.

A new Geographical, Historical, and Religious Chart; showing the religion, government, civilization, and population, and Missionary Stations in each country; by the Rev. T. Clark.

Maritime Geography and Statistics, &c.; by J. K. Tuckey. 8vo. 2l. 16s. 6d.

Part I. of the Outlines of the Geology of England and Wales; by the Rev. W. D. Conybeare, and W. Phillips. Small 8vo. 16s. or demy 8vo. 1l.

An Historical Account, Part I. of his Majesty's Visit to Scotland. 8vo. 2s. 6d.

Tables of Logarithms, Sines, and Tangents; by M. Taylor: with a Preface and Precepts; by Nevil Maskelyne, F. R. S., Astronomer Royal. 4to. 3l.

Tables to be used with the Nautical Almanack; by the Rev. W. Lax, M. A. F. R. S. 8vo. 10s.

Description of a Tread Mill for the employment of Prisoners. 8vo. 3s.

Verses on the Death of Percy Bysshe Shelley; by Bernard Barton. 2s.

Thoughts on the Greek Revolution; by C. B. Sheridan. 8vo. 3s.

Substance of the Speech delivered by the Rev. T. Gisborne, M. A. on laying the Foundation Stone of the new Church at Burton-upon-Trent, Sept. 11, 1822. 6d.

The Expedition of Orsua, and the Crimes of Aguirre; by Dr. R. Southey, Poet Laureate, &c. 12mo. 5s.

Charles Lorraine, or the Young Soldier; by Mrs. Sherwood. 18mo. 1s. 6d.

A New Series of Tracts; by the same Author, and the Author of M. Whyte, &c. &c. Nos. 1 to 20 are already published, 1d. each, to be continued monthly.

Religious Intelligence.

GENERAL PROGRESS OF EDUCATION.

THE last Report of the British and Foreign School Society, in its brief view of the progress of education in those foreign countries with which the Society has had intercourse, relates the following important particulars.

From the Report of the Society for Elementary Instruction at Paris, read April 10th, 1822, it appears that 157 new schools have been formed during the year 1821, making, with those formerly reported 1400. The French government, it is stated, has uniformly supported the establishment of schools, whether Roman Catholic or Protestant, by grants of money towards their building and outfit. In several of the departments, as well as in the metropolis, schools have been successfully established for adults. The Society is making efforts to multiply Sunday schools. In several prisons, schools have been formed, with the best effects on the morals of the prisoners. The Bible Society at Paris has granted 6000 Testaments during the last year to the schools connected with the Paris Society for Instruction.

In Spain, the schools mentioned in former reports are continued under the sanction of the Cortes. The government had assigned a convent for the establishment of a Normal or training school, and provided funds for its support. It is intended for 500 boys and 400 girls. Lieutenant-Colonel Kearney had opened several schools in the principal

towns, and others attached to military corps. All the schools are making rapid progress. The Cortes, by a decree of April 30th, have ordered the general establishment of new schools in every district, and in all the military departments.

Education is making considerable progress in the Netherlands. The province of Hainault, in particular, since the year 1817, has doubled the means of education by the adoption of the new system; and in a population of half a million, nearly 60,000 scholars are daily receiving instruction.

In Sweden, M. Gerelius, by order, or with the sanction, of the government, has organized many schools both in Stockholm and in other towns. By the especial desire of the king, he has introduced the new system into a naval and military school for 370 boys. A Society has been formed for the further extension of the improved method. It has also been adopted in girls' schools.

In Russia, the printing of the British and Foreign School Society's "Scripture Lessons," and their extensive circulation, have prepared the way for schools. It is earnestly to be hoped that the numerous friends of Bible Societies in the Russian empire will speedily turn their attention to this subject.

Some hopeful beginnings have been already made in various parts of Italy; though strong efforts have been used to check the diffusion of knowledge, by the suppression of the schools on the system of mutual instruction, and many schools were actually shut up in the course

of last year. The School Society at Florence, however, continues its philanthropic exertions; and in addition to the three schools established in the city of Florence, seventeen schools are in operation in various parts of Tuscany.

In Malta, the School Society of Valetta continues to promote the cause of education; the schools in that city, patronized by Sir Manley Power and his lady, maintain their reputation; and a Catholic Priest, the Rev. Padre Luigi Camilleri, has recently added a school for girls to his establishment at Casel Zeitum. Other schools are contemplated in the country villages. The schools at Valetta have been visited by many foreigners of distinction, who have expressed their admiration at the effects of the system adopted in them.

We pass over various other details, in order to extract a few interesting particulars relative to that important and rapidly improving part of the globe, the continent of South America. Mr. Thompson, after establishing schools at Buenos Ayres, visited Santiago, in Chili, and at the request of the governor has instituted schools there also. He finds every where a considerable anxiety to receive instruction, and he intends to visit all the States of South America, with a view to promote the means of education on the British system, before he returns to Europe. He has received authority from the government of Chili to print the "Scripture Lessons" in the Spanish language for the use of the schools of that country. An English master, trained in the Southwark Central School, was engaged to superintend a school for 150 boys, at Santiago, and several other schools were in progress. Mr. Thompson was proceeding to Peru in his useful career.

Several new Sunday and day schools have been formed for the slaves in the West-Indies, particularly in Antigua, Barbice, St. Eustatius, the Bahama, and various other islands. Mr. Durant, the president of a society formed chiefly by people of colour, for the purpose of improving the condition of their brethren, lately came from Barbadoes to this country, at his own expense, with a view to learn the British system; and, after acquiring a competent knowledge of it, returned to Barbadoes, where he has already established a numerous school for the education of negro children.

EVANGELICAL MISSIONARY SOCIETY.

The Evangelical Missionary Society lately established at Basle, having received contributions from Germany, Switzerland, and France, has been encouraged to provide missionaries, destined to several quarters of Continental Asia. These and other missions which the Society may establish, will be supplied with their agents from the seminary at Basle; which will also furnish missionaries to such other Societies as require its assistance. The course of study is now fixed for four years; but in case of peculiar necessity, the finishing of the course may be dispensed with. The course includes every preparatory study necessary for a faithful and enlightened discharge of the ministerial and missionary office. The students are taken indifferently, from the various Reformed communions; but in the seminary they cease to be distinguished from each other. No one announces himself as the disciple of Luther, of Calvin, or of Zuinglius: they know but one Master, one Saviour, one faith, one baptism.

The Geneva Auxiliary Missionary Society, which was formed last year, has printed 2000 copies of a volume of 500 pages, entitled, "An Exposition of the present state of Evangelical Missions among the Heathen." This work, and the Committee's "Appeal," which has been widely circulated, have produced so great an effect, that 2655 francs have been already transmitted to the Society at Basle.

AMERICAN MISSIONARY INSTITUTIONS.

Each of the five principal denominations of christians in the United States; the Congregationalists, the Presbyterians, the Baptists, the Methodists, and the Episcopalians—has now a Missionary Society, which directs its attention to the heathen beyond the territory of the States, and the Indians within that territory. The Methodist and Episcopal Missionary Societies also supply instruction to the white settlers of the back territory, where christian ordinances are not as yet regularly administered.

We shall briefly notice these Societies in the order in which they were established.

The Board for Foreign Missions is composed chiefly of members of the Con-

gregational or Independent Churches. This Society was formed in Boston, in June, 1810; and was incorporated June 12, 1812. It has established mission families among the Cherokee and Choctaw Indians; at Bombay, in Ceylon, and in the Sandwich Islands; and has sent missionaries to the Mediterranean. Its receipts, to the close of its twelfth year, amounted to nearly 300,000 dollars, and its payments to nearly 250,000.

The Baptist Board of Foreign Missions was instituted in May, 1814, at Philadelphia. The first mission adopted by the Board was that at Rangoon, in the Burman Empire. In 1817 it began to send missionaries to different tribes of Indians: particularly among the Cherokees. An institution has been formed in Washington, entitled the "Columbian College," for the preparation of missionaries, under the direction of the Board.

The United Foreign Missionary Society is composed chiefly of persons who adhere to the Presbyterian form of church government—whether Presbyterians properly so called, members of the Reformed Dutch Church, or members of the Associated Reformed Church. It was formed at New-York, July 28, 1817; and has established mission families among the Osages of the Arkansas and those of the Missouri, and has missionaries among the Tuscarora and Seneca Indians. The receipts to the end of the fifth year,

were about 33,000 dollars, and the payments about 31,000.

The Methodist Missionary Society was formed in 1819. The Methodists have long directed particular attention to the Black and Coloured population of the States; and their Missionary Society is now exerting its efforts for the Indians, particularly the Wyandots and Choctaws.

The Episcopal Missionary Society was established at the triennial general convention of the Protestant Episcopal Church, held in Philadelphia, in May 1820. In 1815, the Church Missionary Society in London had opened a correspondence with several of the American bishops, and had suggested the formation of a Missionary Society, proposing to make a grant in aid of such an institution. Circumstances prevented the immediate accomplishment of the object, but it has now been happily effected. The presiding bishop of the church is the president of the Society; and the other bishops, now eight in number, are vice-presidents. The Society meets triennially, at the time and place of the session of the general convention of the Episcopal Church, when a sermon is preached, the preacher being appointed by the House of Bishops. A theological seminary was opened at New-Haven, in September, 1820, for the education of candidates for holy orders; and it is one important object contemplated in the plan of this seminary, to train missionaries.

View of Public Affairs.

FOREIGN.

FRANCE—The French papers during the month have been occupied chiefly with points relating to the late state trials. Berton, and one of his accomplices in the Saumur conspiracy, have been executed; Caffé, another of the condemned, anticipated his fate by suicide. Four of the Rochelle conspirators have also suffered, and are stated to have died with a decency of deportment and attention to the rites of religion which have not been displayed in all similar cases. On the showing of the French government itself, the disaffection, of which these conspiracies were a proof and a result,

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is widely spread throughout the country. The strong fears they entertain on the subject must tend to aggravate the evil. Fear is a cruel passion, and leads men who are under its influence to indulge suspicions and multiply precautions without measure or end. These will of course appear unfounded and irrational—the effect of the mere caprice and wantonness of despotic authority, or of a hatred of freedom—to the unconcerned spectator, and they must often also involve the most loyal and peaceable persons in their consequences. Disaffection is thus secretly and rapidly diffused. The feeling of restraint and uneasiness becomes

general, and men's minds are habituated to look forward to revolution as the natural crisis of the disorder. We are disposed to think that such is pretty nearly the state of France at the present moment. The existing ministry in that country has few or no sympathies in common with the great mass of the population. It is regarded as alien from France. It is known to be in heart attached to an order of things which is there almost universally dreaded and detested; and every arbitrary act of the government, and every abridgment of the public liberty, is contemplated not as a solitary exertion of power, but as the result of a fixed design to restore the ancient regime; an idea pregnant with alarm, not merely to those who speculate in politics, but to nine tenths of the occupiers of land in France. It is to be remarked, that here again the passion of fear, when once excited, is likely to produce, if possible, still more irrational and exaggerated effects, than we have supposed it likely to produce on the part of the government. The bulk of a people will be still less apt to reason, and still more quick to feel, than their rulers; and with the lessons on this subject which the Revolution has taught, it surely would have been the true wisdom of the royalist ministers to have set themselves sedulously to abate prejudices and alarms, instead of pursuing measures directly calculated to excite them. We allude, for example, to the manifest discouragement they have given to the diffusion of light and knowledge, by means of the schools of mutual instruction, and which has procured for them the significant title of *Eleignoirs*. We allude also to the increasing jealousy with which the Protestants are regarded, and the direct countenance afforded to practices and proceedings which excite the apprehension of a revival of jesuitical power and bigotry, with all their injurious accompaniments. We should say that the tendency of things under the present men, is further manifest from this, that the Slave Trade, instead of being proscribed and punished, is connived at, and in private defended as desirable and beneficial, if it were not that upon this point almost all their predecessors have thought nearly alike, and that here, we fear, they are not placed in any direct opposition to the general feeling in France. But, however that may be, we have little doubt that France is now in a very unquiet

state; and the extraordinary vigilance of the police shows that this at least is the feeling of the government. Two of our countrymen, Sir Robert Wilson and Mr. Bowring, have come under its notice. We are not surprised that the former, considering the part he took in the liberation of Lavalette, should be an object of jealousy with the present ministers, or that he should have been ordered to leave the country. The latter was arrested at Calais, and is detained in prison, confined *au secret*, on a charge, it is said, of conveying treasonable letters to this country. We forbear to enter on the subject at present, as no official proceedings have yet transpired, and we are led to expect that there will be an early judicial investigation of the alleged delinquency. Mr. Bowring was the bearer of fifteen letters; but he professes himself to have been wholly unapprized of their contents.

SPAIN.—The royalist and democratic parties continue in a state of open war. Trifling skirmishings have occurred in some of the provinces, but have produced nothing decisive as to the relative strength of the parties. It would appear that the Liberals have generally obtained the advantage over their opponents, but that the latter are so buoyed up by the supposed favourable regard, if not the expected assistance, of France, Austria, and Russia, that matters are not likely to find their adjustment so speedily as they would if all hope or fear of foreign interference were at an end. The disclosures officially made to the Extraordinary Cortes, which the emergencies of the country have induced the ministry to assemble, prove that the Government is conscious of its weakness. The financial exposition acknowledges a general failure of the revenues, and the difficulty of either paying present claims or raising funds for the future. A loan of nearly ten millions sterling is necessary; and how, in the present distracted state of Spanish politics, this money is to be raised, it does not seem very easy to devise. The king's speech is remarkably strong against the ultra-royalist party; but in this his majesty is probably constrained to act a very unwilling part. Whether his neighbour, the king of Portugal, has been acting under similar constraint, when, in taking the oath to the constitution, he gratuitously expressed the pleasure

and cordiality with which he took it, time alone can show. It is clearly, however, the policy of both to be content, wisely and with good faith, to guide and moderate measures which they cannot prevent. And if this had been done by Ferdinand from the first, how different might at this time have been the state of Spain! The appointment of Sir W. A'Court as a minister of the first rank from Great Britain to the Court of Madrid is said to have encouraged the friends of the Constitution with the hope that British influence at the Congress will be employed to prevent the adoption of any measure of hostile interference in the internal affairs of the Peninsula.

PORTUGAL—The kingdom of Brazil has at length, by a solemn decree issued by the Prince Regent, formally thrown off its submission to the mother country. Portugal seems to have no chance of restoring her power in that quarter; and will therefore do well to ensure, with as good a grace as possible, the commercial advantages she may probably obtain from her relationship with her now full-fledged and independent offspring. Pride, and passion, and obstinacy, however, are likely to oppose themselves to

this course. A war will probably ensue, and already there are strong indications that it will extend, in its range and consequences, to the Black and Coloured population of that immense region. The Brazilian proclamations have already begun to advert to the subject: the inveterate hostility of Portugal, they remark, is preparing for them the fate of Hayti.

TURKEY.—Our knowledge of the real state of affairs, in the contest between the Greeks and the Turks, has made scarcely any advances during the last few weeks. No decisive action has occurred; and the Greeks seem wisely to have adopted the plan of melting away the Ottoman armies by a retreating protracted warfare. Every week's delay is a partial victory to the insurgents. The Turkish finances begin to suffer severely by the expenses of the war, and the diminution of the customary supplies raised by the legal—and not unfrequently *illegal*—plunder of their hapless Christian subjects. The government is resorting to arbitrary measures to recruit its finances: it is stated, in addition, to be meditating an issue of paper money. Another naval victory is reported to have been obtained by the Greeks.

Ecclesiastical Preferments.

Rev. G. D. Grimes, Emildon V. Northumberland.

Rev. Arthur Loftus, Helhoughton, with Rainham St. Martin R. Norfolk.

Rev. T. Lovell, St. Sepulchre V. Northampton.

Rev. George Sherer, Marshfield V. Gloucestershire.

Rev. Thos. Silvester, to be one of the Duke of Buckingham's Domestic Chaplains.

Hon. and Rev. Mr. Blackwood to be Archdeacon of Ross.

Rev. S. Bennett, Walton-on-the-hill R. Surrey.

Rev. J. Breeks, Carisbrooke V. Isle of Wight, with the Chapels of Newport and Northwood annexed.

Rev. Edw. Robert Butcher, Chapel Royal perpetual Incumbency, Brighton.

Rev. T. Calvert, B. D. (Norrisian Professor) Holme R. with Holme in Spalding Moor V. annexed, Lincolnshire.

Rev. G. L. Harvey (Chapl. to Duke of York) Diseworth V. Leicestershire.

Rev. John Lonsdale (Chaplain to Abp. of Canterbury) Mersham R. Kent.

Rev. C. N. L'Oste, M. A. Claxby Pluckacre R. Lincolnshire.

Rev. D. Middleton, Crux Easton R. Hants.

Rev. H. Pepys, B.D. Moreton R. Essex.

Rev. Wm. Pritchard, Great Yeldham R. Essex.

Rev. W. Tindall (Head Master of Wolverhampton Free Grammar School) Holme Perp. Cur. co. Lanc. *vice* Whitaker.

Rev. C. S. S. Dupuis, Domestic Chaplain to Marquis of Hertford.

Rev. S. Kent, of Southampton, elected Chaplain of Royal Yacht Club.

Rev. J. H. Monck, to the Deanery of Peterborough, and Fiskerton R. co. Lincoln.

Rev. Bulkeley Bandinel (Librarian of the Bodleian) Houghton-le-Skerne R. Durham.

Rev. William Riland Bedford, Sutton Coldfield R. Warwickshire.

Rev. J. Cubitt, Overstrand R. Norfolk.

Rev. H. Gordon, Bilsthorp R. Notts.

Rev. W. C. Hill, Trentishoe R. Devon.

Rev. Albert Jones, Vicar Choral of Hereford Cathedral.

Rev. John Miller, Benefield R. Northamptonshire.

Rev. G. Tucker, Musbury R. Devon.

Rev. S. L. Noble, Frowlesworth R. co. Leicester.

Rev. S. W. Perkins, Stockton R. co. Warwick.

Rev. Bowen Thickins, Temple Grafton Perp. Cur. Warwickshire.

Rev. F. De Veil Williams, Abdon R. Salop.

Rev. J. Neville White, Great Plumstead Perp. Cur. Norfolk.

Rev. J. Young, Heathfield V. Sussex.

Rev. T. C. Brown, Chaplain to Duke of Manchester.

Rev. Christ. Jeafferson (Rector of Iken), Chaplain to the Marquis of Hertford.

Rev. G. P. Boileau Pollen, Chaplain to Lord Northwick.

Rev. Lord William Somerset, to a Prebendal Stall in Bristol Cathedral.

Rev. Matthew Chester, St. Helen's P. C. Auckland, Durham.

Rev. John Cumins, Rackenford R. Devon.

Rev. John Glanville, St. Germain's P. C. and Jacobstow R. Cornwall.

Rev. John Nolan, Torpoint P. C. Cornwall.

Rev. Mr. Bullock, St. Paul V. Bristol.

Rev. A. C. Player, Headcorn V. Kent.

Rev. G. Prideaux, Bayton P. C. Cornwall.

Rev. S. Redhead, Calverley V. Yorkshire.

Rev. Sam. Savory, Houghton juxta Harpley V. Norfolk.

Rev. H. Tattam, St. Cuthbert R. Beds.

Rev. W. Thursby, All-saints V. Northampton; and Hardingstone V. in the same county.

Rev. R. Vavasour, Stowe St. Edwards R. co. Gloucester.

Rev. H. W. Whinfield, Tyingham cum Filgrave R. Bucks, with the R. of Battlesden cum Potsgrove, Beds.

Rev. John Watson, D. D. Ringstead V. cum Denford, Northamptonshire.

Rev. Thomas Bittland, B. A. Chaplain to Right Hon. Lord St. Helen's.

Rev. W. Thursby, M. A. Domestic Chaplain to Duke of Cambridge.

Rev. Henry Tattam (Rector of St. Cuthbert's, Bedford,) Chaplain to the English Church at the Hague.

Answers to Correspondents.

BENTFORDIENSIS; A BOOKSELLER; A SERIOUS INQUIRER; F. V.; C. C. and some communications without signature, are under consideration.

B. B. will find that we replied to his note last month.

We refer AMICUS to the preface to our last volume.

We agree with CLERICUS, that the reading of the new Marriage Act, during Divine Service, however well-intended the provision, is unseasonable and painful; but our correspondent is mistaken in supposing, because the Act specifies no particular penalty for a breach of this injunction, that therefore no punishment can be inflicted on an offending party. The violation of a statute is an offence at common law; indictable as a misdemeanour, and punishable at the discretion of the judge, where the Act does not specify the penalty. So much for the legal point. With regard to the moral obligation, we shall say nothing at present, as our correspondent seems to be already aware of our opinion of Sir James Stonehouse's celebrated receipt for evading a similar requisition in the case of the Act against Profane Swearing. It would be very desirable that some of the members of our Houses of Parliament should exert vigilant attention to prevent the introduction of clauses of this nature into the bills brought before the Legislature. The new Marriage Act is nearly double the length of many a modern sermon; and even after it is read, what is an ordinary congregation likely to know of its provisions, from one or more hurried and perfunctory recitations? The reading extends to six times; three times in the present, and three in the next year. In many churches the sermon has been omitted, to make room for it.